

תתקכ"ח

OR THE

# Bird in the Cage, CHIRPING

Four distinct Notes to his Consorts abroad.

- I. Of Consideration, Counsel, and Consolation.
- II. Some Experiences, and Observations, gathered in affliction, and first intended only for private use.
- III. The Lamentations of *Jeremiah*, in the ordinary measure of singing Psalms.
- IV. A true Christians Spiritual Pilgrimage, seeing forth his afflicted, and consolatory state in another Metre.

And as a Preface hereto, an Epistle to the Welsh Churches, and a brief Narrative of the former *Propagation*, and late *Restriction* of the Gospel (and the true *Preachers* and *Professors* thereof) in *W A L E S*. And a short Vindication of the Author and others, from the Calumniation of their Adversaries concerning the same.

---

By *V A V A. P O W E L*.

---

*Iob 29. 16. The daies of Affliction have taken hold on me.*

*Jon. 2. 2. I cried out of my affliction unto the Lord, and he heard me.*

*Deut. 33. 15. As thy daies, so shall thy strength be.*

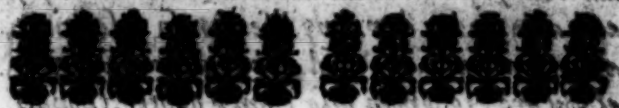
*Ier. 50. 34. Their Redeemer is strong, the Lord of Hosts his Name, He shall brauely plead their Cause.*

---

London, Printed for the Author, and are to be sold, at the new Shop to Paper-Hood Alley on the West-side, in Cornhill.







V. P. A Servant of Iesus Christ,  
and your Brother;

To the Churches of God, and scattered Saints throughout all *Wales*.

 **G**RACE, Mercy, Peace,  
and Patience be unto you  
all from God our Father,  
through Iesus Christ the  
Son of God, and our Sa-  
viour.

Beloved Brethren, Whom I love dearly,  
remember dayly, long for greatly, pray for  
earnestly, and praise God heartily: To whom  
I could write with my purest blood, and do  
send these lines from my very inwardest bow-  
els; (my eyes even at the writing hereof  
pouring forth teares for you as God knowes)  
partly out of endeared affection, but chiefly out  
of tender consideration, and compassion of your  
late and present sufferings (especially some of  
you) of which I am a sharer and with whom  
(yea for whose sakes in part) I now suffer and

## The Epistle Dedicatory.

am ready if God count and make me worthy,  
 and able, to lay down my life for so deserving  
 a Lord as ours is, and for so dear a People  
 as you are, to whom also I am a debtor, though  
 at present disabled to pay that Pittance lent  
 me for your sakes: yet many of you (and the  
 Lord himself) do bear me witness that I was  
 unwilling to be a slothful servant, or to hide  
 my Talent in a Napkin, whilst I enjoyed  
 my liberty, but to exercise it among you, la-  
 bouring day and night, in perils often, and  
 many waies: meeting, and encountering with  
 great difficulties, but most of al with self-dis-  
 couragements and weakenesses, some where-  
 of were known to my Observers, (as David  
 calls his enemies) many to you my friends,  
 more to my self, but all to God: Who yet  
 made use of me (a nothing Creature) in  
 his hand among better and worthier Instru-  
 ments, to call, gather, & edify you, at which  
 work I would have still been, had not some of  
 our own Country-men laid hands unjustly upon  
 me, & also informed against me falsly† (as you  
 well know) whether out of hatred to the truth  
 I preached and professed: or that they might  
 offer me as a Peace-offering to the Prince.  
 (they know for what, and I could tell) God  
 will in due time discover.

Nevertheless I desire to pitty them, pray  
 for them, and willingly to pardon the wrongs  
 they

## The Epistle Dedicatory.

they have done to me, and though I cannot say I am so transported with affection, and zeal (as Paul) to wish myself accursed from Christ for their sakes. Yet I am persuaded I could be contented with Jonas to be cast into the Sea, for the pacifying of Gods wrath towards them, or their fury towards you. Rom. 9.2, 3

But my faithful Fellow-travellers; let us not be troubled that the winde now blowes in our faces, or that like Lazarus we receive our evil things in this world; knowing that there is no Hell to the Saints, but what they have in this present life; and that to live persecuted, and to die sainted are commonly inseparables; and therefore as our Lord and his Apostle exhorted; Fear none of those things which you shall suffer. Neither be moved by these afflictions, nor count them strange, for some of you, when you were first illuminated, endured afflictions; and others of you who are Summer-converts, were told that you must suffer, it being the high-way and shortest one to Heaven. Consider then, if all your way be fair and smooth what cause you have to question it, and if any of you have the favour, and friendship of the world, let such a one suspect himself to be one of it, for the world will love only its own. Lu. 16. 19  
Rev. 2. 1  
1 Thes. 3  
Hob. 10.  
1 Pet. 4. 1

A day of close discovery and thorough tryal is come, or coming upon us, and the

## The Epistle Dedicatory.

leaves of profession are like to bide hypocri-  
cy no longer; you know the stony and thorny  
Mat. 13. 20 ground were not discovered untill the time of  
21, 22. and temptation, nor the foolish Virgins discern-  
25, 8, 9. ed till the very coming of Christ: Judas  
was neither suspected (nor did probably at all  
doubt himself) till within few hours of his  
death. Copper-coin may lie in the bag  
with gold and silver, but when it comes to the  
Touch-stone it is found reprobate; and Al-  
comy, (as some say) will bear six fires, but  
not the seventh: The words therefore of  
Luk. 21. 8. Christ, Take heed that ye be not deceived;  
Mat. 4. 1. and of the Apostle, Take heed least any of  
you seem to come short of the promise;  
are very seasonable. And never more need  
than now of Self-suspicion, Self-exami-  
nation, and self-searching, whether we be  
in the Faith, and Christ be in us, yea, or  
no? What we build upon, and whether we  
can stand before the Son of Man at his ap-  
pearing: Sincerity alwaies surpassest gifts,  
and all flourishes of Religion in the sight  
of God: and that will be of greatest request  
among good Men henceforth; for the dross  
must be taken away, to make a vessel for  
the Refiner: and it's to be feared when the  
Churches are searched, they will be found like  
Sardis, to have but a few names, that  
keep their garments undefiled, and all  
those

## The Epistle Dedicatory.

those that came in as self-seekers, will steal  
out again to save themselves: which, is  
indeed the only way to lose themselves; yet  
the foundation of God standeth sure, and Mat. 10. 30  
no member though never so mean or ill-formed, 2 Tim. 2. 19  
if it be of, and in the body, and really united Pro. 10. 23.  
to the Head, shall be cut off; but all that are Esa. 4. 5  
living stones shall continue in the build- Psa. 33. 11.  
ing, and upon the whole glory (i. e. the Heb. 7. 24  
whole Church, 2 Cor. 8. 23.) shall be a Psa. 89. 28.  
defence; therefore be comforted, that the Esa. 54. 10.  
counsel of God, the Priesthood of Christ, Jer. 32. 40.  
and the Covenant of peace are unchange- and 33. 20.  
able, and abide for ever; which is the Ps. 118. 22.  
sure foundation of every true Christians com-  
fidence, and comfort. Be not slothful in  
proving your knowledge of, faith in, love to-  
wards, walking after, and suffering for  
Christ: For the visible and seeming differ-  
ences, are little and small between the right  
Christian, and the Hypocrite therein. But in  
the Anointing, Spirit, Vertue, Power, and  
Life within, which like the oyl in the Lamp,  
feeds the wick of profession.

I beseech you also in the Lord, (as dear  
Brethren) that you be not moved from the Do-  
ctrine, which was delivered to you; which is the  
same with the Doctrine of the Apostles, called  
the Doctrine of Christ, good Doctrine,  
and sound Doctrine. In opposition to these,



## The Epistle Dedicatory.

2 Tim. 4. 1. are the Doctrines of Devils, and the Do-  
 Mar. 7. 7. Strines of men, which either directly deny  
 Col. 1. 21. Christ, or much derogate from him, who is  
 Heb. 13. 9. the perfect Law-giver. And that Satan,  
 1 Jo. v. 10. and his Instruments may the better intro-  
 Rev. 2. 14, duce their own Doctrines; they make it  
 25, 24. their design and indeavour to batter down  
 the Scriptures (for their Dagon, cannot stand  
 Contrary to before Gods Ark.) As the Jewes make it  
 Dan. 6. 6. to death for any of their Religion, to read and  
 the 10. Josh. keep the New-Testament. The Papists also,  
 1. 8. & Ps. make it an Article of their Creed, that  
 119. 19. 16 unwritten verities, (as they call them) and  
 105. Job. 5. the Canons, and Traditions of their Church,  
 19. Act. 17. are of equal authority with the Scriptures; &  
 11. and 18. hold that they should not be translated into  
 24. Ro. 15. 4 vulgar Languages, nor the Common-people be  
 2 Tim. 3. 16 permitted to read them †. Also the Quakers  
 17. Col. 3. generally deny, the Scripture to be the  
 16. 17. Rev. Word of God, \* or a Rule; affirming there  
 13. & 22. is no other Rule, Way, or Means, &c. but  
 10. that which is manifest in men. And one of the  
 which are learnedst of them, disdainfully calls the Scrip-  
 so called; See tures broken Cisterns, your Scripture, your  
 and compare Word, & your Letter; † and some upon that  
 Mar. 15. 6. account, call it the great Idol: others affirm  
 with Mar, the writings of their Teachers, to be of equal  
 7. 13. & Lu. inspiration and Authority with it; and that  
 2. 11. with which is yet worse, one woman, put her Bi-  
 Mar. 13. 37 ble under her foot, another Burnt it; and

## The Epistle Dedicatory.

yet these two were great Quakers, but now are  
 turned Singers, a degree as they conceive a-  
 bove them. But beloved you are better taught,  
 & I hope will still retain your love of diligence  
 and delight in, and zeal for this word of God :  
 And especially to walk more according to it,  
 then those that pretend to experience alike po-  
 wer with a greater measure of perfection, than  
 either the Prophets, or Apostles ever did. I am  
 fearful and jealous, that this attempt, of ta-  
 king away the authority of the Scriptures; will  
 end in taking away the very Bibles from us.  
 Therefore I exhort you again in the words of  
 Christ and Paul ; Search the Scriptures  
 and give attendance to Reading, & be sted-  
 fast in those truths, which you have been  
 taught, (from them, by the servants of  
 the Lord ; some whereof are now glorified,  
 and others through grace ready to seal it  
 with their blood) Concerning God and his  
 Attributes, Christ, and his Offices, the Ho-  
 ly Spirit, and it's manifestations, the de-  
 crees of God before time, the two Cove-  
 nants (viz. the Law and the Gospel) the  
 wretched state of all men by Nature, and  
 out of Christ; the freeness of Gods grace,  
 in opposition to mans free-will : The Do-  
 ctrine of Justification, by the imputed  
 Righteousness of Christ, apprehended, and  
 received by Faith, Sanctification ( distinct  
 from

& Ro. 10. 8.

with Den. 30

14 See also Jo

10. 35. Act.

4. 31. & 12.

49. & 13. 44

46. & 19, 20

Eph. 6. 17.

1 Tim. 4. 5.

H. S. in his

book called

the Everl.

Rule. pa. 29.

† S. F. In his

book cal'd

Rust. ad A-

cad. pa. 115.

116, 117.

These 3 last

instances I &

divers others

heard

from the

Parties own

mouhs.

Joh. 5. 39.

1 Tim. 4. 13



## *The Epistle Dedicatory.*

from *Justification* ) wrought by the Spirit in us. Perseverance, Assurance, and growth in Grace by *virtue of our union with Christ*, and his spiritual in dwelling and operating in us. Living godlily, Righteously, and Soberly in this present World: Denying our selves, following Christ, shunning sin, resisting Satan, separating from the world in matters of Gods worship: not meddling with, nor mingling the Traditions of men with Gods truth: Joyning your selves to, and continuing in the fellowship of Saints; and using carefully and conscienciously all the Ordinances of Christ, as Preaching, Hearing, and expounding Scriptures, keeping up publick, family, and private prayers, Propheying, and singing of Psalms, Hymnes, and spiritual Songs *in the Churches*, Repetition of Sermons, Observing the Sabbath, Baptism, and the Supper of the Lord; and upon occasion, dayes of solemn fasting, or Rejoycing, visiting one another, especially the tempted, and the sick, relieving the poor; *and in case of scandal and heresie, to deal with offending members, by Admonition; Suspension, or Excommunication, according to the Nature of the Offence; and carriage of the Offender; doing all your duties to* Magistrates, Masters, Parents,

## *The Epistle Dedicatory.*

Parents, Husbands, Brethren, Neighbours and Enemies; according to the blessed command of Jesus Christ: *Withall expecting the destruction of Antichrist, the Restauration of the Jewes, the Coming, Kingdom, and Raig of Christ; & still remembering your latter end, the immortality of your precious Souls, believing the Resurrection of the Body, the Judging of all, and the Salvation of the Righteous.*

*Finally, my Brethren, the hour of temptation being come upon us, let us redeem time, be watchful and sober, keeping our lights burning, our Lamps shining, our Loyns girded, our consciences awakned, & our garments unstained. Let us fear God more than men, Sin more than suffering, self more then others, living basely more than dying Christianly and Nobly. Let us wisely consider Gods works, and wonders (though others should slight them) and maintain Gods wayes and cause, though they be despised by most; and let us not carnally comply with, nor superstitiously conform to the world, to save our estates, Liberties, or Lives. Nor yet forsake the assembling of your selves together, but edifying, confirm and comfort one another; Encouraging the weak, helping to restore those*

*Pf. 64. 9.*

*Esa. 5. 12-*

### *The Epistle Dedicatory.*

those that are faine, and to establish those that yet stand: Doing your duties commanded by God, what ever danger may come thereby: Keeping your selves from error and every evil thing, by the holy spirit in you: And (as our Saviour commands, John 14. 1. be not troubled) praying also earnestly, that neither I nor you may suffer for sin, or sin in suffering, nor be senseless under present, or faint under future tryals. Let us cry and pray mightily to the Lord, that we may escape the evils that are coming upon the world, and to stand before the Son of Man at his appearing. To that King of Kings be honour, power, dominion, praise, and glory, now and for ever, Amen.

My dear friends, *If the publishing of this inoffensively intended little Book, be well or ill; Know my love to you chiefly was the motive to it: and that of all other things, if God did please, I would choose to be doing the work to which I was called amongst you, rather than any where, or any thing else; though I were to be fed with bread & water and to carry my chains & bonds with me. And I should not count my life dear to me, so that I might have the liberty to Preach Christ, for the Salvation of my dear Country-men, and for your further edification; if not the will of the Lord be done concerning me,*

## Of Wales Condition.

and his work by whom else he pleaseth. I am persuaded he will take care of you, and the rest of his Flocks; and therefore to him again I commit you, who hath promised to be your God and guide until, yea, will be in and after death your salvation. The grace of our Lord Jesus Christ be with you all Amen.

Esa. 65. 10.

Psa. 73. 24.

Esa. 45. 27.

---

*A brief Narrative of the former Propagation, and late Restriction of the Gospel (and the godly Preachers and Professors thereof,) in Wales.*

**F**Orasmuch as some have heretofore *enviously* and *falsly* reported, and others credited (nay to this day believe and affirme) that my self and some others instead of propagating the Gospel, have extirpated it, and the Preachers thereof in *Wales*, and converted all the profits of the Tiths to our own uses. These are briefly to certify the very truth thereof, as also some of the late and present sufferings, and state of the congregated Churches, their Teachers, and others there. In the year 1641. or thereabouts, it was *humbly* and *truly* presented

*A brief Narration*

presented in a *Petition*, (by many credible persons) to the then *King and Parliament*; that there were not upon *strict Inquiry*, so many *conscientious and constant Preachers*, as there were of *Counties in Wales*, and those too either *silenced or much persecuted*. The *Professors of Religion* also, exceeding *Rare and Few*, unless in some corners of 2 or 3 *Counties*: about which time, was the first, if not the only gathered Church in all the *Country*: But the late War coming suddenly on, there could be then no Redresse obtained; but on the contrary most (if not all) of those *Preachers* with the *Professors*, were forced through the violence of their *Persecutors*, to leave their *Habitations and Country*; and divers of them having their *Goods and Cattle* seized upon by their adversaries, their *Wives and Children* were necessitated to live in *distresse, and danger*, till the War was ended, and the *Country* settled again in peace; by which, *Incouragement* was given, to the banished to come back, and those few *Labourers* that were turn'd out of the *Vinyard* to return again, which being done, & God blessing their labors with successe in the conversion of many Souls; it gave hopes, that there was a further blessing in the *Cluster*, and more straying sheep on



## Of Wales Condition.

on those mountains to be brought home to *Christsfold*; yet the idle and self-feeding shepherds, did as much as in them lay to hinder it, till many of them (by vertue of an *Act of Parliament*, passed in Feb. 1639. as their Brethren before in *England*) had been justly ejected for *Ignorance, Scandal, &c.* and upon evident proofs against them; yet not all (as falsely was reported) for in the County *Montgomery* where I lived, there were 11 or 12 never ejected; so in all other Countries, some more, some lesse: nor any that I know that were rightly inducted before, & that had the qualifications of true Ministers in them, such was the tenderness & care of most or all the Commissioners (who were divers of them *English-men*, and the rest of best reputation for Piety and integrity in the several Counties) that they did this work gratis, receiving no allowance at all, no not towards their own charges; & indeed there was none granted them by the *Act*. But the great Cry was, that the Country was As Malefactors make a left without Preaching, that the Church-Elms were shut, the Sabbaths prophaned, & gainst their generally the People were turning Papists, Judges and and Heathens, for want of the word of God; Fury, that and that all the profits of the Tythes were they are put up in the Commissioners and other pri-wronged, vane mens pockets. For me to wipe off all

### *A brief Narration*

all these *Aspersions*, much lesse to remove the credit of them, sunk so deep into the hearts of *Prejudicated persons*, were but like *Michajah*, to give my single Testimony against many hundreds of the *Clergy* that have spoke the contrary. But *Reader* if thou art not resolved against truth, I shal offer thee in a few words, enough to satisfy thee of the falshood of this whole *Charge*; the which hath been already sufficiently done divers years agoe, as wel by the Testimony of many *Magistrates*, and *Ministers*, as other credible perions of different opinions: however take this for a truth, til the contrary be proved (which wil never be) besides what I said before; many of the *Clergy* were never outed, & some that were ejected, did also some times (to please their old Parishoners, some of which would hear none else) preach; there was not any lawful means unatempted to gain *godly Preachers* for supply *there*, as going several times, & sending divers letters to the *Universities & London*, which were the likeliest places to afford helps, & divers were obtained by that means though not so many as we wished: partly because that at the same time, there was the like *Act* for several *Northern English Counties*; but especially because they wanted the *Welsh-tongue*; yet the *Lord* that gave the

In a Book cal-  
led Examen  
& Purga-  
men Vava-  
ris, printed  
about 8 years  
agoe.



## Of Wales Condition.

the word, did also raise up more men to preach it, than he was pleased to send out at first, to all *Judea*, nay, to all the world: viz. 12 *Apostles*, & 70 *Disciples*; in one *Ch.* viz. in the County where I lived, were at least 16 preachers at once, whereof 10 *University-men*, some of the meanest of which (since turned *Apostates*) are approved by the *Bishops*, and settled in *Parishes*; & for the profits of the *Tiths*, which before went wholly to the *Clergy*, they were afterwards divided (according to the Act) *six waies*; One part to the ejected Ministers; Another part to other Ministers settled, and Itinerant; A third to maintain Free-Schools (whereof some of the ejected Ministers, and their Sons, were School-masters) set up in all (or few excepted) Market Towns, and in other convenient places, and in some of them two School-masters: A fourth part to the ejected Ministers widdowes, and children: A fifth, to such officers as did attend that work (as *Treasurers*, *Solicitors*, *Sequestrators*, &c.) Lastly, some allowance was granted to the widdowes of Ministers deceased. These things Considered, and the low rates at which the *Tiths* were *Let* and *Set* at, in divers Counties, (because some would not pay, others could not take them to Farme, and the

Mountgomeryshire.

B                      Coun.

### *A brief Narration*

Country poor, and worse stock'd, so soon after the wars, ) will evince, there could not be much spare, especially considering, that the Act lasted but for three years; viz. till fifty three, and what was done since, let them account who medled therein, and acted under O. C. which I and many more of my brethren did not, nor took any Salary at all, nor any other Maintenance whatsoever since; withall, what was settled upon me, (together with some other Preachers) was by the Committee for Plundered Ministers long before that. And let me deal freely, and truly with all the world in this particular, I never received by Salary; and all other waies, for my Preaching in Wales, from Christians, and from the States putting all together, since the beginning (which is above twenty years) but between six & seven hundred pounds at most; and I can with much clearnesse, confidence, and comfort, call God the searcher of all hearts to witness, and I do call him to record on my Soul, that to my knowledge and remembrance, I had not any thing, directly nor indirectly, but what was ordered me; nor have I, nor any other for me, (I expresse it without any Collusion or Reservation) so much as a Pound or Shilling.

## Of Wales Condition.

of any money from any *tyths* or otherwise in my hands, belonging to the Publick; & I humbly challenge & bid defiance to *envy* itself, to prove the contrary, and I desire to be called to an account, if I be suspected, for I will maintain my *innocency* herein till I die. And yet my *Accusers*, have some by *writing*, (who were ashamed to put their names thereto) and others by *word*, published, That I had many thousand pounds of the Tyth-mony; nay had purchased of Kings-Rents, and Lands; some thousands yearly, or at least many *Hundred pounds* per annum; whereas now it is returned to the King again; it appears, it is under twenty pounds yearly; and I never received any year of that, above *sixty six pounds ten shillings*: this the *Author* and *Country* knowe sufficiently; and let them, or any other disprove me herein, if they can.

And where is it is charged, that many good & godly men were turned out of their livings.

But I did not know any such, and I suppose it will be yet easy to prove the contrary, by their former and present practices; however for my own part, I often publicly tendred this to the ejected *Ministers*, that if they could bring any in, that could manifest they received any spiritual good from them, they should

*A brief Narration*

(as far as it lay in my power) be restored, but none produced such, Further as a Consequence thereof, it was complained, that the Sabbaths were profaned, whereas men might ride throughout some Counties, & neither see men working, travelling, nor playing upon the Sabbath; the like I am sure, neither was before, nor now is, our enemies themselves being Judges.

But they further object, that the people were turned Infidels & Papists. So many do where the powerfulllest means are, if they come not under them: But why then do these men complain, so many are turned to be quite contrary; and were these accusers faine out with such men then; how come they now to own them so much? But to disprove that, take this single instance. In a few years time a great part of a former Edition of the *Welsh-Bible*, was bought up, and afterwards two Editions more, one of the *New Testament*, and another of the whole *Bible*, & of these two I believe are sold off, at least between 5 and 6000. by this you may perceive, that Religion did grow. Also in the beginning of the Wars, there was but one or two gathered Congregations in all *Wales*, and in some Counties scarce one that made Profession; yet it hath pleased the Lord so to blesse the weak

## Of Wales Condition.

weak meanes there, that there were lately ( and hope are still ) above 20 gathered Churches, in some 2, in some 3, some 4 or 500 members, with their officers, differing little in opinion and Faith, and walking in love, and the fear of the Lord.

Having given this brief account of the former endeavours of some, (who yet acknowledge their *weakness*, and want of wisdom therein) to propagate the Gospel. Be pleased now to cast your eye upon the late *Restriction*, ( which I might well call persecution ) of the Gospel in *Wales*. To omit mentioning the great wrong unto many scores, about *May* and *June* 1660, in committing and continuing them in Prison, without any cause, but to fulfil that saying, *Quicquid volumus facimus*; since there hath been very violent proceedings, ( especially in some Counties ) where some poor and peaceable people have been drag'd out of their beds, and without regard of *Sex*, or *Age*, have been driven, some twenty miles to Prison on their feet, and forced, ( though in heat of Summer, till their feet were much blistered, and they ready to fall with faintness ) to run by the *Troopers* horses, receiving many blows and beatings. O-  
thers, ( as if they had been Brute-beasts )  
ROUSE 10

In Merio-  
nydd, sh.



### *A brief Narration*

driven into *Pinsalls*, or *Pounds*, where they were kept several hours, their enemies in the interim drinking in an *Ale-house*, and forcing the poor people to pay for it, though they tasted not of the drink: then bringing them to the *Sea-side*, and leaving them in the night, in danger of being swallowed up by the *Sea*. Others were committed to *Prison* at pleasure, & kept there many moneths, and yet their cattle and sheep, to the number of above six hundred, taken from them and sold. Others forced (when they were called to the *Quarter-sessions*) to walk in chains, which should not by law upon any such ground be put upon them, unless they had attempted to make an escape or break *Prison*. Others, who were quietly met together (after their usual manner for many years, to worship God, and edify one another) were cast into *Prisons* without any *Examination* or *Commitment* upon them, (that they could understand) contrary to the *Jewish*, *Roman* and our *English* Laws.

25 Nay, such was the enmity of the seed of the serpent, against the seed of the Woman, that though the King was pleased to grant (by his Proclamation) Christian liberty for some time, yet upon the next *Lords-day* following, after the receipt of the said *Proclamation*, some of the Officers of one Corporation

### of Wales Condition.

poration drag'd and *bal'd* some poor women, that were hearing of the Word of God, into an Ale-house, and kept them there till after night, and until they made them pay for the Ale, which these disturbers did drink.

Besides all this, ejecting the Godly Preachers that would not conform, and indicting many hundreds for *Recusants*, which are not indeed so, and under the notion of suppressing *Conventicles* and *unlawful Assemblies*, hindring the meetings of Christians to serve God, which according to the letter of the *Law*, and the opinion of many learned *Lawyers*, are not so. *A Conventicle being a meeting together, for a bad end or work, and not for a good, as the meetings of Christians, to worship God, are.* Having thus hinted some few of the many sufferings of *others*; I come in the last place, to give a short *Intimation* of my own: which I mention, not either to *accuse* my Country-men, or to *expect* any benefit thereby to myself (hoping to learn contentment in *Christ*, with *godlinesse*, in the meanest and miserablest condition) but to remove false reports, & to manifest (as I am confident to expels it) that I suffer from men, only upon the account of Godliness, and *Religion*, though upon other informa-



### A brief Narration

tion but false) against me, as that I should swear, the members of my Congregation, against all *Magistrates*, and *Ministers*, (a thing I hate, and directly contrary to my Judgement) and that I should goe up and down two Countie, preaching *Sedition*, and *Rebellion*; though I have not preached in all, but either 2 or 3 daies publicly, since *April* was 12 Month, being in several Prisons ever since (only about 24 daies intermission) since my first imprisonment: And I am not conscious to my self of *Preaching* or *doing* any thing against the present *Powers*, or their *Laws*, neither can my *Accusers* prove any more against me, than the *Jews* could against *Paul*, when they accused him of *sedition*; but on the contrary, these men break the *Laws*, and are fineable to the King for false information, how-ever they think, as a wise man said, by other mens harmes, to make redemption for their own sufferings. But I will bear the indignation of the Lord, (because I have sinned against him, till he plead my cause, and pray as *Iesus Christ* hath taught me: *Father forgive them, for they know not what they do,*

Act. 24. 13.  
27.

27 He. 3. 9.  
5. Eliz. 3.  
6. & 25. 3, 4.  
& 37. 3. 18.  
Lord Bacon.

*A Word in Season:*

OR,

*Some futable, and feasonable Considerations, Counsels, and Consolations, sincerely intended, and humbly proposed to All, but more especially to the Afflicted, and Persecuted.*

**S**olomon advised men, *In the day of adversity to consider a, for God hath set it, a Eccl. 7. 14* and the day of prosperity, one against another; and both are of him: Adversity being but the night, and dark part of mens time in this world, to which notwithstanding, God hath assigned some work for his people to do. And 'tis no small part of godly wisdom, to understand the time, and to know what is the proper work of the day; both which, some of the men of Issacar had understanding in b: And this, as the wise man b 1 Ch. 12. faith, is heart-understanding. A wise mans 32. c heart discerneth time and judgment c 1 Time c Eccl. 8. 5, when, and Judgement how, and what to do

# A Word in Season.

do. And doubtless what was said of a word  
 firstly spoken, may be as truly said, of a  
 work done in season; *That it is as Apples*  
*d Pro. 25. 11* *of Gold in pictures of Silver.* d My aime in  
 these few pages ( of the first part of this  
 little Book ) is not to discover the nature  
 of the present time, or to prove it to be  
 evil ( for it discovers it self sufficiently to  
 be so, both in respect of the sins and evils  
 committed by men, and the punishments  
 justly inflicted by God for those Sins,  
 e Am. 5. 11. which two things the Prophets e & Apo-  
 Mic. 3. 12. stles, f make to be the main signs of evil  
 f. 2 Tim. 3. 1, times ) But to stir up the minds of all those  
 2, 3. &c. that are wise-hearted, though like Christ,  
 2 Pe. 3. 13. and his Prophets & Apostles, called mad-  
 g Jo. 10. 20. men or fools g, or as the *Duch* translati-  
 2 Ki. 9. 11. on Englished, in some places, renders the  
 Jer. 29. 26. word *Fanaticks*. But be it so, that such  
 Mar. 3. 21. are mad, yet wiser then the Father of that  
 1 Cor. 4. 10. man which gave the name, gives the  
 reason why, a wise man is mad. Op-  
 presson ( saith Solomon ) makes a wise man  
 h Eccl. 7. 7. mad h. And Hosea saith, *The Prophet is a*  
 fool, *and the spiritual man is mad, for the*  
 multitude of thine iniquity, and for the great  
 i Ho. 9. 7. hatred i ) & to be like Daniel searching the  
 2. 8. 1033 Scripture, and so to get an insight into the  
 present time and work, and a Foresight of  
 what God intends to do; for God hath  
 promi-

promised to declare, reveal, and frequently performed his secrets to his people. *h* *Ps. 25. 14.*  
 Therefore they should be like those holy- *Amo. 3. 7.*  
 ones in Daniel, inquire how long it will be *Gen. 18. 17.*  
 in the end of the vision. Also learning those *Dan. 8. 13.*  
 three excellent Lessons, pointed out for evil  
 times, viz. To prove what is that accepta- *l Rom. 12. 2.*  
 ble will of God, to redeem time, and to do *m Eph. 5. 16*  
 the works of the day in the day. *17. n Jo. 12*

In order thereunto, here follow some  
 seasonable Considerations, Directions, Encou- *35.*  
 ragements, and Consolations for all men,  
 especially Christians in times of any Affli-  
 ction.

Consider that the Omnipotent & al-wise  
 God hath his will, and hand, in all the Acti-  
 ons, matters, occurrences, & things in this  
 world, which concern all persons and all  
 Ages: Yea, those that are most strange  
 and most sinful. (with reverence to his  
 blessed Majesty be it spoken, and without  
 fathering the least evil upon him, whose  
 pure eyes cannot behold iniquity. This con-  
 sideration being well understood, and  
 weighed, will silence all the Soul-dis-  
 turbings, and unruly thoughts of the  
 hearts of Gods people. Therefore mark  
 some Scriptures, and clear instances, to  
 that purpose: As the selling of Joseph in-  
 to Egypt (though a sin in Josephs bre-  
 thren

*1. Confid.*

*o Hab. 1. 13*

- thens) yet he saith himself unto his brethren, *It was not you that sent me hither, but*  
*Gen. 45. 8. God.* So the hardning of Pharaohs heart to hinder Israel to goe out of Egypt was of the Lord, as God told Moses he would do it before he went to him, *I will harden his heart* (viz. Pharaohs) *that he shall*  
*Ex. 4. 21. not let the people goe.* So Sihon King of Heshbon, would not let Israel pass by him, but why? *for the Lord thy God hardened*  
*Du. 2. 30. his Spirit.* Like as the Lord is said to move David to number the people, *The anger of the Lord was kindled against Israel,* and he moved David to number the People's.  
*2 Sa. 24. 1. And the Lord is said to set up the adversaries* of Rezin against him, and joyn two of his enemies together, *the Syrians before, and the*  
*Es. 9. 11. Philistines behind, and they shall devour* Israel with open mouth. And David looked upon Sauls persecuting of him, to be from God; For mark his words to Saul, *Now therefore I pray thee, let my Lord the*  
*1 Sam. 19. King hear the words of his servant: If the* Lord have stirred the people up against me, *let him accept an offering.* So it is said twice in one Chapter, that God stirred up two enemies against Solomon; *And the Lord stirred up an Adversary unto Solomon, Hadad the Edomite, &c.* And the Lord stirred up another Adversary, *Re-*



## A Word in Season.

and **Ch. 2.** The like is said of **Gals. 3. 11.** **1 Kin. 11.**  
ring up the King of **Assyria**, to carry some **14, 23.**  
of the Children of **Israel** Captives into **Baby-**

**lon 2.** So **God** said he would bring the **x 1 Ch. 5.**  
King of **Babylon**, and put his **Sword** into his **26.**

hand; **7** These with many more instances, **7 Ex. 30. 24**  
prove that **Gods** will, and hand, are in  
all the matters that are done upon **Earth.**

But these are **Old-testament** proofs, and **God** **Object.**  
dealt at that time in another way, than he  
doth now in the **Gospel** days.

You will find as clear proofs in the **Answ.**  
**New-Testament.** **Christ** himself allowes,

and in effect affirmeth, That the power that  
**Pilate** had to condemn and Judge him, was  
given him from above &c. And the **Apostles** **2 Jo. 19. 11**

jointly acknowledge, That **Herod**, **Pontius**  
**Pilate**, **Rich** the **Gentiles**, and the people of  
**Israel**, were gathered together, to do what so-  
ever **Gods** hand, and his **Counsel** determined  
before to be done &c. So it is said, That **a Act. 4. 28**

the **Key** of the **bottomless pit** was given to  
the **Angel** that fell from **Heaven** &c. And **Rev. 9. 1, 2.**  
this must be **Christ**, (who is said to have **Rev. 9. 1, 2.**  
the **Key** of **Hell**, and of **death** &c.) But what **Ch. 1. 18.**

to do? Even to open & make way for the  
smoke of **Errors** and **Wickedness** to as-  
cend, as there it follows; Likewise the **Gent**  
have **Commission**, to trample upon the  
earth (for so much the words will bear)  
the **Holy City** shall be trodden under





## A Word in season.

2

upon it, as David did on Shimei's cursing.  
 For the Lord (saith David) hath bidden  
 him m. If robbed, spoiled, and reproach- m Sam. 16.  
 ched by them, remember, That it is the 10, 11.  
 Lord that gave Jacob for a spoil, and Israel  
 to the Robbers n, and Jacob to the curse, and n Es. 42. 24.  
 Israel to reproach o. And if you be delivered o & 43. 28.  
 up into the hands of your Enemies, yet  
 say as Job did, God hath delivered me up  
 to the ungodly, and turned me over into the  
 hands of the wicked p. And if they slay p Jo. 16. 11.  
 you, yet know, they are but Gods Instru- 11. 28. 17.  
 ments, and hand therein. q And therefore, q Ps. 17. 13.  
 conclude, and say to them (as Joseph did 14.  
 to his Brethren) As for you, ye thought evil  
 against me, but God meant it unto good r. 1 Gen. 50. 20.

But doth not this, as you say, plead for the Object. 15. 17.  
 enemies of God, and tend to strengthen their  
 hand, and give them incourgement to perse-  
 cute the people of God so much the more.

No more than the Prophet Elisha's laying Answ.  
 unto Israel, (I know the evil that thou wilt  
 do unto the children of Israel, s. &c. Give s. 2 Ki. 8. 12.  
 him ground to kill and slay, as he did af-  
 terward; or the words of Christ, said of Ju- . 21. 7. 13.  
 das, One of you shall betray me, tend to move  
 him to betray Christ. And though God  
 may give up wicked men to their own hearts; Ps. 81. 12.  
 and suffer them to walk in their own v. Act. 14.  
 will, and commit such wickednesse, v and 16.  
 leave

## A Word in Season.

leave them to discover what is in them, and give the Devil leave to delude and harden them (as he did *Ahab's* Prophets) and permit them as he did *Pharaoh*, to pursue the *Israelites*, who threatned and resolved six things. *I will pursue, I will overtake, I will divide the spoyle, my lust shall be satisfied upon them, I will draw my sword, my hand shall destroy them* &c; yet he could performe but one of them, and God will turne the rage of man to his own praise, and the remainder of wrath he will restrain &c.

Secondly, as we should consider, that whatsoever is done, is done by the will, & appointment of the Lord (and therefore we should with the Prophets learn to be silent, because he doth it †) So we should also consider, wherefore the Lord doth all this, doubtlesse it is not without cause; as God told *Israel* of old. *And they shall know, that I have not done without cause, all that I have done to it* &c. If like self-justifying *Judah* you ask, *Wherefore the Lord our God hath done all these things unto us* &c. I may (and oh that I could with tears mention it, and that my blood were fit to write it) answer with the same Prophet; *For the greatnesse of our iniquities* &c. But alas whole tongue can utter, or whose pen can expresse the nature, or number the greatnesse

ness, grievousness of the sins of the Professors (nay of the choicest Christians) of this age; to whom it may be truly said (as formerly to Jerusalem) *That they have multiplied their transgressions, more then they b*: (i.e. then the Samaritans with whom the Jewes had no dealings, &c.) *b Ex. 16. 51*  
 And may not the Lord say to his people now, as formerly, *Thou hast also taught the wicked ones thy wayes d*. Nay, may not the Saints of God generally cry out, *c Joh. 4. 9.*  
*Woe to us we have sinned, e and transgressed like men!* Yea wo to us we have sinned such sins, as unrighteous men could not sin, against light, and love, assurance, and experience, after sealing, and consolations! Hath any generation since the Apostles daies, had such powerful Preachers, and plenty of Preachings as this generation? But we have esteemed this good Word and bread of Life, as the Israelites did the *d Jer. 2. 33*  
*Manna f* (light bread) we have been stomachful, sick & surfeited, with the sweet and fat things of Godshouse; yea (as 'tis said) *e Lam. 5. 16*  
*we have been almost, in all evil; in midst of the Congregation, and Assembly: g* *f Num. 21. 5*  
*We trampled and trod under foot the good pastures; which God had provided for us (and which the Saints and Martyrs of former daies, would have greatly*  
 C *prized.)* *g Pro. 5. 14*

prized.) The fire of Religion was much  
 vanished into the smock and air of brain  
*Objections*; and self-conceited *opinions*, ma-  
 ny taking up profession, as they do fashi-  
 ons, because they would be in the *Mode*  
 of the times; and like the *Gibeonites* feign-  
 ing themselves to be, what they were not,  
 becoming *Profelytes* either for fear, (as  
 many became *Jews* when they saw them  
 prevail, for fear of them) or advantages,  
 creeping through Churches into *Councils*,  
*Argues*, *Custom-houses*, and other places  
 of honour, and profit. And others un-  
 der pretence of being for Reformation,  
 Uniformity, Order, and Church-Disciplin,  
 drove on (as it may be well suspected) their  
 own particular designs; for now being  
 themselves persecuted, they urge the same  
 Scriptures, & arguments for liberty of con-  
 science which they then would not allow  
 to their dissenting brethren. How also hath  
 the name of the Lord been blasphemed, by  
 the sad principles of some, who under  
 pretence of higher attainments, endea-  
 voured to root up the very foundation,  
 and main principles of Christianity? And  
 others, by their loose, and licentious be-  
 haviour and practices, have given cause to  
 God, to say, as once *Jacob* did to his Sons,  
*Simeon* and *Levi*; *We have troubled me, &c.*  
 (Ezekiel)

make me stink among the inhabitants of the Land. Hath not Christ been again<sup>Ge. 34. 30.</sup> wounded in the house, and by the hands of his friends? Yea, pressed, wearied, and<sup>Amos 2. 13</sup> his heart broken, <sup>! Esa. 7. 13</sup> with the sins of his own servants. Was he not forsaken (as for<sup>43. 24.</sup> merly) by his own Disciples? Did not the <sup>mEzek. 6. 9.</sup> chiefest of his Ministers too much embrace this evil world, by removing from lesser, to greater Livings? & did they not over dis-  
pence with their own principles, to comply with the contrary, where Earthly boot<sup>y</sup> did byasse, choosing that end of the Scales, that did weigh heaviest of the World? And did not the Rulers, (yea those that pretended to be the greatest Reformers) make it a great part of their work, to get to themselves, and to give to one another, and their friends, not only the chiefest and gainfullest Offices, but the Estates of their Enemies; nay, have not some been delinquified, and decimated, more for their Estates, than for their Crimes? Ah! how miserably did most men forsake their principles, and former practices, building what they did once destroy, and deny what they had before in words, and writings professed: and when they had dismounted, and dethroned their enemies, and got up into their Saddles,



and seats, and trampled upon their pride, with as great pride; till God had rejected their confidences, and suffered them to crumble to nothing, and their strength (which was made an *Idol*) to depart from them. And not only they, but the gathered Churches, though encreased with *Members*, *Gifts*, and *Wealth*, did decline and decay in *Love*, *Zeal*, *Spiritual watchfulness*, *Self-denial*, *Humility*, *Purity*, and *praying for others*; and how bitter, sour, and selvish were we grown? besides the secret sins, which God & our own consciences only knew, our apparent sins became a *stumbling block* to the poor world. And God had cause to say to divers of his Churches, as he once did to *Israel*, *How art thou turned into the degenerate plant of a strange Vine unto me?* And what hath my beloved so do in my house, seeing she hath wrought lewdness with many, and the holy flesh is departed from her?

Jer. 2. 21.

Ch. 11. 15

3. Consider.

1 Pet. 1. 6

3. Consider, how necessary the present trial upon Gods People is, if need be (saith Peter) you are in heaviness, through many fold temptations. p God saw a need of it before it came, and we see a need of it now it is come: It came as seasonable as ever Frost did in Winter, or Rain in Spring: We should account this preventing

ting Grace, and say with Job, *Thy visitation hath preserved my Spirit* 9; The heat of prosperity would have burnt us, if God had not sent this Cloud of affliction to cover us. Oh where had the most part of professors been in a short time, if God had not stepped in! Our wise Physician Christ, knew by our complexions, that we were running into a dangerous distemper, and therefore hath given us preventing Physicks, and this is the way that God sometimes takes to heal his People. *He went on frowardly in the way of his heart* (mark that) *I have seen his waies, and I will heal him* 1. God hath brought us into the pound, not to starve us, but (being shrewd Cattle) to keep us from further mischief: According to that saying, *I will hedge up thy waies with Thornes, and make a Wall that she shall not find her pathes, and she shall follow her lovers, and shall not overtake them.* *Job. 10.* *12.* *Esa. 57.* *17, 18.* *Hos. 2. 6.*

Let us consider the time of prosperity, 4. Consider Peace and Liberty we have enjoyed; we have had a late Jubilee, a long Vacation, and as good, and leasonable a Harvest to provide, and lay up in store against the Winter, as any could desire.

And now we should consider, what stock we have gotten and laid up. For every

Can. 7. 13. every true Christians heart, laies up some-  
 what for Christ, and something for himself;  
 and he is like the wise Scribe or Householder,  
 mentioned in the Gospel, able to bring forth  
 Mat. 13. things new and old, out of his treasury.  
 52. The time of Prosperity, ought to be a  
 time of gaining, and the time of Adversity,  
 of spending grace, and of bearing and endur-  
 ing. A Christian should never do any thing  
 2 Tim. 1. for Christ w, but he should expect to suffer  
 11, 12. for so doing; for how can an enemy, that  
 bene facere, flings a stone, or shoots an Arrow against  
 & male au- his Enemy, but expect the same flung or  
 dire, shot to him again: and every Christian  
 is so to the Devil and his Kingdom.

5. Confid. All afflictions and tryals, as they are  
 the Appointments & Ordinances of God,  
 are profitable to his people, that are ex-  
 ercised therewith: And for that end  
 chiefly, doth the Lord lay them upon  
 them; as the Apostle saith, That they  
 w He. 12. 10 might be partakers of his Holinesse w. God  
 blestlieth this Ordinance, to do good when  
 other Ordinances fail; and God prepares  
 by this fire, such Physick (nay indeed it is  
 Physick it self) as removes, and cures  
 those Cronical, old, and long continued  
 diseases, and sins of the Soul, which are  
 not healed otherwise, or by other means.  
 And David experienced this, when he  
 said

## A Word in Season.

15

said unto God, *Thou art good, and dost good*; That is, good in affliction, and dost good by affliction; for so the words before and after clearly shew; *Before I was afflicted, I went astray, but now I have kept thy word.* x And it is good for me that I x vers. 67. have been afflicted, that I might learn thy *Satutes* 7. Affliction is the spiritual shepherds hook, with which he drives back stragling, straying, & out-skipping sheep; or as the *Salt* that new seasons, the almost quite corrupted flesh; And the book wherein all *Christs Schollars* learn experience; as the *Apostle* makes experience the fruit of patience, and patience, the product of tribulation; *Ye glory, saith he, in tribulation, knowing, that tribulation worketh patience, and patience experience.* 2 The same word in the *Hebrew*, signifies *Instruction*, *Musar*, *Correction*; for in both, God makes out himself to the *Soul*: So that what they once heard by the voice of the word, they hear again from the voice of his rod: And in this sense it is said of *Christ*, that he learned obedience: (that is, experimentally) *By the things he suffered.* a. By Afflictions true Christians come to learn over again what they heard before, and to do better what they knew before.

Consider that in all likely-hood & probability, 6. *Consld.*

6 Ezek. 47.

bility, we are but entred into the Affliction, and the floods are but beginning to rise, like as it is said, ( in another case ) of *Ezekiels waters b* : and the furnace yet, is but making hot, and scarcely, have any tasted such bitter afflictions, as the primitive *Martyrs* did. And most of the *Christians* of this age have scarce suffered so much for Christ, as those they count their persecutors suffered for man ; though like *dainty Coy Citizens*, we are ready to complain, when we begin to touch the *Wet*, or feel the *Cold* ; and as one of the *Martyrs* that cryed out, when his executioner did strike his *Foot* with the *Hammer*, as he fastned the *Chain*, whereas he ( dear soul ) was immediately to be burnt. Its bad and thin cloath that will not bear one wetting, without shrinking ; and a heartless *Souldier*, that at the first *Charge*, and with a slight *Wound*, forsakes and flies the *Field*. We have cause, yet to say as the *2 Cor. 4. 18* *Apostle* ; our affliction is but light *c*, and short. Considering the long and sore afflictions of the *Jewes*, the ancient *People of God*, who were afflicted for 400 years, then 70, and since that, without any intermission above 1600 years. Also the primitive *Christians*, that had scarce in 300 years, so much liberty, peace, and freedom from



from Persecution, as we had within these few years: We cannot say (as the Prophets) *That from our youth we have been afflicted d;* or that all Gods Waves and Billows, are gone over us e: What if God should say now, (as he did formerly) *That the Enemies should devour Israel with open mouth f:* And that the present Phenix, the Church of God should be burnt up, that a more pure, sinless, and spiritual seed may spring up in the roome thereof, that may be counted to the Lord for a generation? And what if it be the Lords mind, that this Generation shall Sow in Tears, or Blood, (as former Generations have done for us) that following Generations may reap with joy? Our cares and desires should be that God would put an end to our Sins, rather than to our Sufferings; and we should, account it (as our Saviour, and his Apostle said in another case) *more blessed to give than to receive.*

*d Psa. 88. 15  
e Eccl. 42. 7.*

*f Esa. 9. 12.*

*Mat. 10. 41  
Acts 20. 35*

That how great soever the Tryal may prove, yet it is stinted and limited; both in respect of Nature, Degree, and Time.

*7. Consid.*

There bath no temptation, saith the Apostle g (that is no kind of tryal) bath taken g *1 Cor. 10. you, but such as is common to man; that is, 13. but either beset others before you, or what you shall be able to bear; as the words follow.*

following intimate: *Who will not suffer you to be tempted above what you are able, i.e. to bear*: God hath the measuring also of the Affliction; and this is the difference between Gods correcting his people, and punishing the wicked. *To his people he saith, I will not make a full end of them*: but to their enemies, he saith, *I will make a full end of all the Nations* i: Yea, he will destroy them both Soul and body, as another Prophet speaks k: But when he was very angry with Israel, and bid the enemy destroy them, but (yet saith he) *make not a full end* l.

b Jer. 30. 11  
i Cha. 46. 28.  
k Esa. 10. 17  
l Jer. 5. 10.

And Christ himself will stand by, as a tender Physician, to see not only all the Ingredients put into their *Potion*, but also the compounding & weighing to a grain, every Dose that shall be given to these his *Partents*, (being such extraordinary friends, as his Wife, & Children, his Brethren, Sisters, and Companions) yea he will be like a just Judge, taking care that the Executioners (for no better are the Persecutors of Gods people) shal not vent out their own malice, but give due correction, not one stroke more than the royal Law (i.e. the Gospel New Covenant) allows; for the afflictions of the people of God, is one of the *New-Testament Legacies*: And therefore the Apostle saith

*A Word in Season.*

19

It is given unto you to suffer m. And whilst m *Phl. 1. 29.*  
this his Gold and Silver is in the fire, he  
sits there himself, as the Refiner n: he doth n *Mal. 3. 2.*  
not come, and goe, as if he were about  
some ordinary work. Likewise for the  
time it is limited, and therefore the time  
of the deliverance of Gods Church, is called  
the set time o. And the Tribulation of the  
Saints of the New Testament is reckoned  
up still by daies, ( which under the Old  
Testament was by years; as the bondage  
of Egypt, 43 years, and the Captivity of  
Babylon 70 years;) p Ye shal have tribulation  
ten daies; so the Church was in the Wilder-  
ness 126. daies; Yea & all the while she was  
there 100, she was in the place prepared  
her of God, and there also fed by them q; but q *Rev. 12. 6.*  
by whom? surely either by Angels, such  
as ministred to Christ, when he was in the  
Wilderness r, or the two Witnessles, as some r *Mar. 4. 11.*  
suppose, or those that carried them Cap-  
tives; for God makes them treat his people  
well, as he made Nebuzaradan do: The  
poor of the People, to whom he gave  
Vine-yards, as the text saith, at the same  
time (or in that day) and so Nebucadnezar  
gave command to the same Nebu. that  
he should look well to Jeremy and do him no  
harm, s &c. So Julius one of the Em- s *Jer. 36. 10*  
peres Captains, was made to intreat  
12.

Paul

1. *Act. 27. 1.* Paul courteously ; no thanks to him, for he had a command from a greater than *Augustus*, even from *God* to do it ; though indeed the Heathens granted more liberty, than professing *Christians* do now ; for then a man might not be judged before he was

2. *Act. 28. 18* examined u, nor committed, without first sig-

3. *Act. 25.* nifying the crimes laid against him w. The Romans gave liberty for Paul to goe to his friends, and his friends to Minister, and

4. *Ch. 24. 23* to come unto him x. In those daies a poor Prisoner might hire a house ; and

5. *& 27. 3.* a persecuted Preacher and Prisoner ( as Paul was, ) had liberty to preach the Kingdome of God, and teach the things which concerned the Lord *Iesus Christ* with confidence, no man forbidding y: And for the poor people that had not the Law, to do more than those that have both Law and Gospel, is to them a praise, and to us a shame.

6. *Ch. 28. 30.* Consider what frame of spirit you now have, being under sufferings ; for God calls for, & expects that his peoples spirits, and the frame of their hearts, should correspond with their Conditions ; as we find frequently in the Scriptures. If then ( that is, in their captivity ) their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity ; Then will I remember ( saith the Lord ) my Covenant,

7. *Confid.*

8. *Leu. 26.*

9. *41, 42.*

I remember ( saith the Lord ) my Covenant,

ant, & c. Mark what kind of Spirit God requires, to be in his people in the time of their Affliction, namely a *Humble, Meek, and Patient Spirit*; a Spirit offended neither at God nor men, nor the Affliction it self; but only at themselves: also justify-  
*a Exr. 9. 13* ing God as *Exra* did; *Thou hast punished us see Job. 11.*  
*less than our iniquities have deserved a. And 6.*  
*David, When thou with rebuke dost correct b Psa. 39.*  
*men for iniquity b, and judging themselves c, 11.*  
*and becoming more guilty in their own c 1 Cor. 11.*  
*eyes, as God said by the Prophet; I will 31.*  
*see to my place till they be guilty d. And d Hof. 5. 15*  
*say as Job said, If I be righteous, yet will marg.*  
*I not lift up my head, I am full of confusion,*  
*therefore see thou my affliction e: As if Job e Job. 10. 15*  
*had said, Oh Lord my work is to behold*  
*Sin, and be sensible of my confusion; but*  
*thine is to take notice of my affliction, and*  
*to shew compassion; Or as Nehemiah*  
*pray'd, Spare me according to the greatness*  
*or multitude of thy mercy f. And Christi- f Neh. 13.*  
*ans work in affliction, is to be weeping, 22.*  
*mourning, sorrowing, afflicting, humbling*  
*searching, cleansing, and fearing them-*  
*selves, and trembling at Gods Judge-*  
*ments; and soaking in the suds of true*  
*repentance; sighing, and being greatly*  
*ashamed, & deeply afflicted, and self-mi- g Jam. 4. 9.*  
*serable g, lifting up their voice earnestly*  
*unto*



h Num. 5.  
15:

i Gen. 44. 16

unto the Lord, like people that have their houses and Beds on fire, crying out, *what shall we do?* or like people in a great flood, every one sticking close to one another, & seeking to help each other through. And bringing old sins, (yea, & our own rather than others) to remembrance, as there was under the Law, an offering of memorial, bringing iniquity to remembrance; we should now like Joseph's brethren remember our old iniquities, and fall down to the ground; and say as Judah said, *What shall I say unto my Lord? what shall we speak? how shall we clear our selves?* God hath found out our iniquities. 1. Christians work in time of affliction, is not to be jarring one with another, & upbraiding each other with former miscarriages (though they may in love and meeknesse admonish and mind one another thereof), or to stand upon their tip-toes & plead their own innocency, (*for who can say his heart is clean?*) or strive about controversial truths; as those two Martyrs, (in Q. M. days) that strove in the Bishops house about Infant Baptism, which the Bishop soon decided, by committing them both to Prison, and soon after to the Fire. Neither is this a time to fret (or as the Hebrew word signifies, *Thunder*) against our enemies, as good Hannah did against her adversary, that

that did sore provoke her k; nor yet to cry as k 1 Sa. 1.6.  
Micha did after his Idols; To have taken  
away my Gods l, when the things of this l Jud. 18.23  
World are taken away from us; much  
less to goe on in sin, or to trespass more, and m 26 br. 28.  
more in, as wicked Abaz did, or as Israel 23.  
did sin from Canaan to Caldean under u Eze. 16.  
affliction, and so add more fuel to the fire, 29.  
to augment the fierce anger of the Lord o Num. 32.  
but rather let every one turn speedily from 14.  
his Sin p; and if there be iniquity in his p 1 Ki. 8.35  
heart, hand or house, to put it far, (and for q Job. 11.14  
ever) away, as Jacob did cause his household & 22.  
to do when he was in danger of the Cana-  
nites and Perizzites; that God may accord- r Gen. 35.2.  
ing to his promise, return to his people in  
mercy, from the fiercenesse of his anger,  
which they have so greatly kindled. f 2 Chr. 30.6

Christians should also consider their 9. Confid.  
Wares, and their Works, (as well as  
the frame of their spirits) For Gods eyes  
are upon the waies of man, and he seeth all his  
goings, and weigheth all his Actions u: when t Job. 34.21  
the people of God were going or gone in- u 1 Sam. 2.3  
to Captivity, one main duty which they  
were called to perform, was to search d 31.14  
and try their waies w. Another Prophet also  
most solemnly (and twice in one Chapter) w Lam. 3.  
tells the people from God, when they were  
careless and minding their own concerns,  
and 40.

and things; *That that was the time for them to consider, or set their hearts on their waies* x. *Oh that every one of us would consider the secret and hidden waies of our hearts; for such there are y: for our spirits and our thoughts, desires and affections may be travelling in by-paths, or going and hunting after some finfull prey, as the hounds in the night, some after pleasure and fleshly z lusts; others after covetousness, and the things of the World: as it is said of some, that their eyes, and hearts, are not, but for their Covetousness a, and exercised with covetous practices b; other mens hearts lifted up to destruction, and others melting c & failing for fear of men d, & of the things that are coming upon the Earth e: And as there are the waies of the heart, so there are the waies and the walkings of the outward man, to be considered, whether pure or impure, whether above or beneath, whether crooked or streight, whether forward or backward, or sideward, whether the old way of Saints, or the old way of sinners (for there are both f) whether waies of Darknes or Light, sincerity or hypocrisy, spirituality, or formality, undefiled or spotted, the way of Gods Commandments, or of mens Traditions, the way of honesty or dishonesty.*

It's bad standing, worse sitting, but worst of all walking, running, perishing, (and especially pleading for) any sinful way; Take heed therefore you Sons and daughters of Zion, lest you be and continue in Babylon; but flee out of the midst thereof.

*g Jer. 51. 6.*

When God threatens to destroy her, going or running out of her, will not serve the turn, but you must fly, for her Judgements will come suddenly, in one day (nay, in one hour) Death, Mourning, and Famine, and she shall be utterly burnt up: And beware lest you lodge in her Suburbs, or be backward as some will be, to come out of her:

*h Rev. 18. 8*

19.

as it appears, that notwithstanding, One Angel cryed, and that mightily: That Babylon that great City is fallen, is fallen: Yet another voice was heard from Heaven saying, Come out of her my people, that ye be not partakers of her sins, lest ye be partakers of her Plagues: Lot in Sodom was necessitated

*i vers. 2.*

to be sent and plucked out of the midst of the overthrow. In the name of the Lord, therefore be exhorted by the words of the Apostle Peter to save your selves, from this ungodly generation.

*k vers. 4.*

*l Gen. 19. 26*

*m Acts 2. 40*

41.

Consider one another, as the Apostle exhorted the Hebrewes, in a time of great and sore persecution and affliction; for without this, there cannot be a perfor-

*10. Consid.*

*n Heb. 10.*

24.

manee of those other duties, as exhorting, comforting, edifying and bearing with one another. This consideration is very necessary in a day of affliction and tryal; because then there will be the greatest temptation, to be selfish and sensorious; and every one will be ready (as the Proverb is) *to seek to save one, or himself;* but every one should like *Nehemiah, seek the welfare of Israel* o, of all the people of God; or like *Mordecai, That did seek the wealth of the people; and speak peace to all his seed* p: For all believers are like the boards of the Tabernacle, *that were perfectly joyned both above and beneath* q; and God hath tempered the whole body of his Church together, so that every part should Sympathize with each other, and care one for another. And whether one member suffer, all the members should suffer with it; or one member be honoured, all the members rejoice with it r, putting on bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another s; pitying the tempted, strengthening the weak, helping to recover and set in joint again those that are fallen, relieving the poor, gathering up the halt and lame, giving the same measure of allowance to others, which we expect from them; making the

o *Neh. 2. 10*

p *Eph. 10. 5.*

q *Exo. 26.*

24.

r *1 Cor. 12.*

24, 25.

s *Col. 3. 12,*

13.

falls



falls of others, our own fears, and setting before our eyes the trials of others, for warning to our selves.

Consider the mighty works that God <sup>11. Confid.</sup> hath done, and that he is doing; So the people of God did formerly. *Thou art the God that doth wonders, thou hast declared thy strength among the people* <sup>t Psa. 7<sup>1</sup>. 14</sup> And David, being in affliction, wrote a Psalm, which he calls, *a Psalm to bring to remembrance* <sup>u Psa. 70.</sup> and Caleb remembered the words that God had spoken of him, to Moses forty five years before w. And wherefore did God cause Manna, Arons rod, &c. to be laid up, or the Stones taken out of the bottom of Jordan, to be pitched upon the other side? or doth God so often put the Israelites in remembrance of their Redemption out of Egypt; but that he would have them still mindfull thereof, it being also so great a Sin in men, to forget the works of the Lord, as that it is said to forget God himself, as appears clearly by comparing two Psalms together, where the same story is related; in the one it is said, *that they* (i. e. the Children of Israel) *forgot* <sup>x Psa. 78. 11</sup> *his works* <sup>x</sup>; and in the other, *that they forgot* <sup>y</sup> *with* <sup>106.</sup> *God their Saviour* <sup>y</sup>.

21.

Again the time of affliction, is a time <sup>12. Confid.</sup> for men to consider their latter end; and

## A Word in Season.

*a* Deut. 32. yet as God formerly wished it *z*, and complained that men did not do it *a*: So doubt-

*a* Lam. 1.9. lesse (as by sad experience we find) it is now; notwithstanding the weapons of death, are drawn and pointed at our hearts and heads, and this King of terror himself, is ready to come in at our windowes and doors dayly; and many younger, stronger and better than we, cut off suddenly: yet we lay it not to heart, but put off thinking of this great Debt; and little think, how amazing, and perhaps unwelcome it will be to us when it comes. We find many of Gods Worthies and stout Champions, as Job, David, Hezekiah, and Peter, when they came to encounter with this Leviathan, like the men of Israel when Goliath appeared to them, fearful. Job when he thought to comfort himself, grew afraid of sorrowes: And why? Because saith he;

*b* Job. 9.27, I know, that thou wilt not hold me innocent *b*.

28. Fear of Gods imputing Sin to him, made him fearful lest God should impose more affliction upon him, and so take him away with his stroke: another time he saith, The

*p* Ch. 17 I. Graves are ready for me *c*: he thought where ever he came, he was to dye, and there was a Grave pointed out for him, and ready to swallow him up. David also though a man of great faith, is said to be

one

one while fore a fraid of *Achish*, another while of going up to *Gibeon*, (because of the danger of death in both places) another while he cries out, *That the terrors of death were fallen upon him* d: and therefore (doubtless) he praies unto the Lord, *to spare him a little* e. Also when *Hezekiah* was but bid prepare, for he must die; see what a sad, and lamentable writing he wrote thereupon; *I am deprived (saith he) of the residue of my years, I shall see man no more; mine age is departed from me, and removed as a shepherds Tent* f, &c. And f *Esa. 38.* did not our Saviour foretel *Peter*, *When thou shalt be old, and another shall gird thee; (as the custom in that kind of execution was,) and carry thee whither thou wouldest not.* This spake he, signifying by what death he should glorifie God g: *Peter* as far as he was flesh and blood, was unwilling to suffer. Nay, our Saviour Christ himself, as he was man, prayed, that if it were possible, his Father would let the Cup passe from him. By all these instances, we may take warning, how unfree, even many choice *Saints* may be to dye, when they are brought to it; and yet some like *Paul*, may desire it; and it's like to be most easy, and lest terrible to them that fear it most, and consider of it, and wait for

D 3

*1 Sa. 21. 12.*

*d Psa 55. 4.*

*e 39. 13.*

*f Esa. 38.*

*g 1 Cor. 12.*

*John 21.*

*18, 19.*

*Mat. 26. 29*

*Phil. 1. 21.*

it most seriously, and constantly.

13. *Confid.* Lastly, As an Encouragement to goe  
bHe. 3. 1. & through all Tribulations, Persecutions, and  
i. 12. 7. Death it self; Consider Christ, and the

cloud of witnesses; and Martyrs that are gone before, who are passed over and through all those floods, and are safely arrived to shore, and got off this troublesome, turbulent Sea of the World; to the Calm, and quiet Haven of Salvation. For consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds k; or as it is in the

kCb. 12. 3. verse before, look on him, consider him in his suffering state; and behold him in his glorified state. By his sufferings, he taught us the way, by his now living in Heaven, he shews us the wages. Jacob went gladly down into Egypt, because Joseph was there. It should be no more to a believer, to follow Christ through suffering and Death, than for a woman, that lives from her husband in a Cottage, and strange Country, to pass over a River, or a narrow Sea (in a safe vessel too) to go to her husband to live in a Kingly-pallace, and in her own Country with him for ever.

Having finished the Considerations: In the next place be pleased for to hearken to a few Counsels, which are judged necessary, and seasonable. Be

Be perswaded, that whatsoever affliction any of you Christians are under already, or shall be brought under, it is in love from God to your Souls. For whom the Lord loveth he chastiseth a; and as many as I love (saith Christ) I rebuke b: As God said to Israel of old, therefore you only have I known of all the families of the earth: whereas on the other side, the not punishing of the wicked, is a sign of Gods hatred to them c. And therefore have no hard thoughts of God; how long and sore soever he whippeth, and chastiseth d; For when he sees blood on the Rod, his pitty will fly up into his face, towards you, and fury towards the Rod e, which are the wicked in his f hands. *a Heb. 12. 6. b Rev. 3. 19. c Amo. 3. 2. d Esa. 63. 8. e Exec. 38. 18. f Es. 10. 15.*

Be also certain and confident, that all his Corrections, will be for your good and profit. As David by experience could say, It is good for me that I have been afflicted g. And the Apostle saith, He (i. e. God) corrects us for our profit h; As a disobedient Child, after his father hath corrected him, is received into his Fathers favour again; so saith the sixth verse of that Chapter, Affliction drives the Anger with it out of God his Father, and the cause of anger, which is Sin, out of the Child. See Esa. vi. 25. & 27. 80. Jer. 30. 15, 17,



*1 Sam. 11. 35. 82. 12. 10. Zach. 13. 9.  
 Heb. 12. 11. 1 Pet. 4. 14. 82. 5. 10.  
 and more in the experiences following.*

### 3. Couns.

Labour to commit your selves, and all your concerns to the Lord, even as Christ and the servants of God formerly did: He (i.e. Christ) committed himself, or as it is in the margin, his Cause) to him that judgeth righteously; So it is said, That the poor man committed himself to God †: or (as it is in the Hebrew) he leaveth himself to him; that is, when he suffers unjustly, he gives up himself and cause to the Lord; judging that there is safety in no other; and by doing this patiently, God takes it so acceptably (that he should trust him with all, and that before and above all others too) that he counts it as the Apostle saith, (a wonderful expression!) thank worthy, or worthy of thanks k from him: As a Nobleman or Land-Lord, when one of his poor Neighbours or Tenants refers his life, and all he hath to him, to determine thereof, will say, I thank thee Neighbour or Tenant, for thy good opinion of me. There must be a good perswasion in that Soul, (as Paul had l) of Gods power, and faithfulness, that will commit the keeping of such a Jewel, as the Soul is, to him: and yet, why not?

for

for he is said to keep it *m*: And Peter *mPr.24.12*  
 who had experience of self-keeping or  
 rather loosing his own Soul, had learn-  
 ed that Lesson, and therefore taught it  
 unto others: *Wherefore* (saith he) *let them*  
*that suffer according to the will of God* (mark  
 that, not if they suffer otherwise, for then  
 he will not keep them) *commit the keeping*  
*of their Souls to him, in well-doing, as unto*  
*a faithful Creator* *n*. Do but secure your *n1 Pe.4.19*  
 Souls in that safe hand, and then you need  
 not fear suffering. Further,

Be advised not to fear any creatures  
 whatsoever: This exhortation is very often  
 given in Scripture, *Fear not*; Moses gives  
 this exhortation both to *Israel*, and *Jashua* *Deut. 13.6*  
 distinctly, *fear not, nor be afraid of them, fear*  
*not, neither be dismayed* *p*; and three times *p pag.v.7.*  
 doth God in one Chapter exhort his People *9 Esa. 41.*  
*Israel not to fear*, though their enemies were  
*strong, and did strive against them, and they*  
*but like a Worme, yet they were not to fear*  
*them*: Our Saviour Christ likewise gives  
 the same exhortation three times in the *r Mat. 10.*  
 tenth Ch. of *Mathew* 1. And it's worth con-  
 sideration, what little cause men have to  
 fear poor *Mortals*, who are but *grass, worms,*  
 and *thimblees full of dust*; as likewise that it  
 is *Idolary* in a high degree to fear *Crea-*  
*tures*; and the fear of man bringeth a snare,  
 that

(that is, draweth men into a snare:)

Pr. 29. 25. But whoso putteth his trust in the Lord shall be safe: Also the fearful, are the first sort that are threatened, to have their part in the Lake which burneth with fire and brimstone: And God commanded Jeremiah, not to fear his enemies; (and yet, of all the Prophets, he seemed to have most cause) upon pain of being consumed, or broke in peices before them: u: Fear God, self, and sin,

Rev. 21. 8. & you need fear no more. And as Christ saith Fear none of those things that you shall suffer.

Object. But are not men commanded by Solomon, to fear the Lord and the King? Pro. 24. 21.

Ans. Paul resolves that case clearly, Ro. 13. 3,

Rom. 13. 3, 4. where he saith, Rulers are not a terror to

good works (or workers, Eph. 5. 13.) but to

the evil: Wilt thou then not be afraid of

the Power? (or nearer the Greek) But

wilt thou not fear the power, do that which is

good, and thou shalt have praise of the same.

But if thou do that which is evil, be afraid.

Doubtless, Rulers are to be obeyed, and sub-

mitted to in all lawful things (whether the

King, or those that are sent by him) and this

1 Pet. 2. willingly and sincerely, for the Lord's sake, and

23. for Conscience sake: & its Christians duties to

x Rom. 13. 5 give them honour, and pay them Tributes

y Mat. 17. and Customs, as Christ did y, and not to resist,

27. for he that resisteth, resisteth the ordinance

of

## A Word in Season.

35

of God, and shall receive to themselves  
 damnation, or as the word rather signifies,  
 Judgement, and is so translated by  
 our last Translators in four places 2; and as  
 Pisator renders it, *penam sibi auferent*, They  
 shall receive punishment, that is from the  
 Magistrate. And I conceive there is no  
 variant (from the Scriptures) to affirm,  
 that either there are no Magistrates now  
 in being in the World, or that the Magi-  
 strates, under and belonging to the fourth  
 Monarchy, are not to be obey'd. For before  
 Christ & the Apostles days, the fourth Mo-  
 narch was up, (began in Julius Caesar) and  
 yet the Apostles acknowledged and obeyed  
 him (even Nero, &c.) as Magistrates; and I  
 see no reason, why the later Magistrates be-  
 longing to the 4th Monarch, should not be  
 obeyed (in all lawful things, as I said be-  
 fore) as well as the first. And I could  
 never meet with any convincing argu-  
 ment, to prove that the first Monarchy,  
 (which I am perswaded of and expect will  
 be, and as many Ancient <sup>a</sup>, and Modern  
<sup>b</sup> learned men, have unanswerably prov-  
 ed) will begin before Christ the Monarch  
 himself, appears in the head of it, and to  
 erect it, as the other four worldly Monarchs  
 did before. And being now upon this point  
 let me hint a line or two to Kings, and  
 Rulers,

*np' 12.*

*2 Joh. 9. 39.*

*Gal. 5. 10.*

*1 Cor. 11. 29*

*34.*

*a Just. Mar.*

*Lact. Tren.*

*b Alsted.*

*Are. Dr.*

*Twiss. Dr.*

*Ha. Mr.*

*Mead. Bur.*

*Fenick. Dr.*

*Homes Phy.*

*Mat.*

*&c.*

Rulers, who are taught from the Scriptures, their duties as well as their Subjects. As the King to write the Law of the Lord, read, and keep it all the daies of his Life, that he may learn to fear the Lord his God, and to keep all the words of this Law, and these statutes to do them, that his heart be not lifted up above his Brethren, and that he turn not aside from the commandment to the right hand or to the left c, &c. And that he set up the true worship of God, according to his own divine Will, and like good Jehosaphat, Asa, Josias, & Hezekiah, pull down all Idolatry, and Profaness. And as Salomon saith, Scatter the wicked, and bring the wheel over them, d which elsewhere, he also saith, is the way to stablish his Throne e: And like David, have the faithful of the Land to dwell with him; and not to suffer Lyars nor Flatterers to stand in his sight f: But as the Apostle saith, to be a terror to evil works g, for the punishing of evil doers, and for the praise of them that do well h: giving also encouragement, and liberty to all good Christians, to profess and practice the doctrine and waies of Christ and his Apostles, (who were then falsely called, and counted as those are now, that walk after their Teachings, and conversations, Mad-men, Hereticks, Scismaticks, Turbulent, Seditious

e Deut. 17. 18, 19, 20.

f 1 Chr. 13. 5. & 28. 12. & 2. 29. 25. d Pr. 20. 26. e 25. 5.

g Psal. 101. 6, 7.

h Rom. 13. 3. h 1 Ps. 2. 14.

See before p. 1, 2.



persons, &c.) that they may lead a quiet and peaceable life in all Godliness and honesty: *1 Tim. 2.2.* This would be acceptable to God, and give encouragement to Christians, to pray for, and pay customs to them. But if they command any thing contrary to the word of God, they are not to be actually obeyed: see *Esther 3.2,3. Dan. 3.18, & 6.10.13. Act. 4.19. and 5.29. See Bp. Andrews on the third Com. and Par. on Rom. 13.*

Christians should also redeem and improve time, (it being short and uncertain, and before evil and worse daies come) for private exercises especially, as Fasting, Prayer and exhorting one another, which if you mark, is to be kept up in times of affliction and persecution, more than at other times. For it is said, *Then they that feared the Lord, spake often one to another: When was that? Look in the verse before, When they that did work wickedness were set up, and when they that did tempt God, were in Mal. 3. delivered in. So the Apostle saith, Not forgetting the assembling of our selves together, &c. & so much the more as ye see the day approaching. He. 10.25.*

As Christ commanded his Disciples, be wise as Serpents: which use to keep, and preserve their heads, (wherein chiefly the Life is) they also shut their ears, and run in any danger, to their holes. Christians should thence spiritually learn to be careful

- ful of Christ's glory, and not to hearken to temptations, and fly in danger to the Lord,
- b Psa. 143.** (as David did) to be hid with him:
- 9 Pra. 28. 12.** David is said, to behave himself wisely, yea
- c 1 Sam. 18.** again; more wisely, which Saul took notice of, and was afraid of him, so much the more. It is a great piece of prudence in an
- 15. 30. and** evil time to be silent, yea and to keep the door
- \* 23. 22.** of thy mouth from her that lyeth in thy bosom, for not onely (as the Prophet speaks)
- d Amo. 5. 13** Wicked men will lay waste, as he that setteth
- e Mic. 7. 5.** snares, or a trap, to catch men f: But as our
- f Jer. 5. 26.** Saviour saith, The Brother, shall betray the
- g Mar. 13.** Brother to death, and the Father, the Son,
- 12.** and the Children shall rise up against their
- h 1 Pet. 3. 10** Parents g: (as it was in some of the ten
- 7. Couns.** Persecutions) Therefore mark the Apostles
- 16.** advice, He that will love life, and see good
- 1 Jer. 42. 15,** daies, let him refrain his tongue from evil,
- 16.** and his lips, that they speak no guile.
- k Cha. 25.** Take heed of flying, without just
- 35.** Cause, and Call: God threatned some Isra-
- 1 Jer. 37. 12.** elites, that would fly for fear to Egypt, that
- in** the Sword which they feared, should overtake
- them in Egypt i; And a time may come
- when those words may be fulfilled, The
- shepherds shall have no way to fly, nor the
- principal of the flock to escape k. Its remark-
- able, that when Jeremy went to separte
- himself to the Land of Benjamine, he was sa-
- ken in the gate l; but another time, and
- in

in greater danger, God bid Baruch and him;  
So one of the *Martyrs*, by letting him Chap. 56. 26.  
down over the Wall of a City, a stone  
fell out of the wall, and broke his Leg;  
the Centinel hearing the noise apprehended him, and he was taken, and put to death. In some cases, doubtless it is altogether unlawful to fly; as when the persecution is *general*; or when a standing, or witnessing may be to Gods glory; or when a man hath a special *boldness* given to him to suffer, such as *Stephen and Paul* had; yet in some cases, as well Preachers as others may flee. See *Mat. 10. 23.* and *2. 13. Job. 10. 39. Acts 8. 1. and 11. 19. 9. 25. and 19. 13. 1 Kings 11. 13. and 19. 3. Mic. 2. 10. Heb. 11. 37. Rev. 12. 6.*

Be preparing & hasting to meet the Lord 8 Couns.  
by an earnest following after what is before you, and do not forsake God, or draw back to any sin, or sinful service, but giving your selves to prayer (for before the *Angels* descend to found the *Trumpets* or pour the *Viols*, the smoke of the incense must ascend to God: And it is very remarkable, that where God saith, *The Lord our God is one God*; the word *Eched*, which signifies *one* in the *Hebrew*, is written with a great D in the end of it thus, *EcheD*: also where it  
is

*Deut. 6. 4.*  
na

is said, *Thou shalt worship no other God*: the word *Achar*, which signifies *other* is written with a great R thus, *AchaRp*, signifying, that God is exceeding jealous in his worship to a letter, & that he alone, & according to his own word only, must be worshipped; for he that worshipeth any other, or otherwise, worshipeth the *Beast*, and he that worshippeth the *Beast*, worshipeth the *Dragon* and *Devil* q: Therefore do not as the *Jewes* did, change the word *Baal*, into *Bosh-erb*, but still retained their Idolatry, change names, & keep things: Defile not your selves r, but come perfectly out of *Babylon*, and all false worship, and cleanse and keep your selves pure from all iniquity, & touch not any unclean thing, That God may receive you s, and count you worthy to escape the evils that are coming upon the Earth, and enable you to stand before the Son of man at his appearing.

Lastly, be Patient, for of all other lessons, that is to be exercised in time of tribulation u, for without that Christians cannot possess or enjoy their Souls w. And of all graces patience sometimes hath the Preheminence: When *Paul* reckons up many instances, by which he and *Timothy* did prove themselves to be the Ministers of God, and desired to be so approved among the *Corinthians*, he begins with

*Patience*

patience. It is a needfull & commendable, and much rewarded grace; It begins in *xHe. 10. 36* Christ, and ends in a Crown and King-*7 Ja. 5. 11* dom, and they do best and most overcome *Rev. 2. 2. 9.* that use it: Therefore let patience have its perfect work. Whilst the husbandman *14. 12* fighteth for the hard season, the Corne *Jam. 1. 4.* rooteth; and whilst he waiteth, the harvest *Ch. 5. 2.* cometh; and this shall begin the words of Consolation.

Because the chief cause of their troubles, and afflictions (especially from Satan and his Instruments) is Christ himself, and the hatred of men against him; as he saith, *Ye shall be hated of all men for my name-sake a: And all these things will they do unto you, for my name-sake b;* *a Ma. 10. 22. b Jo. 15. 21.* And because they follow the thing that is good *c:* And run not with them (i. e. the wicked) into the same excesses of riot, or confused mixtures *d;* (as it is in some *d 1 Pet. 4. 4.* margents.) These are properly the causes (as appears clearly, by their not persecuting the same Persons, whilst they continue Profane, or if they turn Apostates) though the Persecutors pretend it is for disobedience to Rulers, &c. which was the main pretence the enemies of the Jews had against *Nehemiah*, and *Ezra*; the Jews against Christ *f;* (though *Pilate* *f Luk. 23. 2.* himself could see it was only for envy *g*) this *g Ma. 27. 18.*



also was imputed to the *Apostles* and *Martyrs* in all Ages, as now it is, but  
 falsely; and the worst enemies may say,  
 (if they speak what is in their consciences) as *Daniels* enemies did, *We shall*  
*not find occasion against this Daniel, except*  
*we find it against him, concerning the Law*  
*of his God* h: And that they might have  
 occasion against him, they would make  
 a Law directly contrary to the Law of  
 God. This is just as if a *School-master*,  
 that hath feud against one of his *Scholar*'s  
 father, will give that *Scholar* a strict  
 command to obey him, but to disobey  
 his Father (whereas he is willing to ob-  
 obey both) and upon the breach of this un-  
 lawful command, he beats the *Scholar*;  
 let any judge, which is most worthy of  
 blame, the Master or *Scholar*.

2. ground of Consol. Because the time of the Saints troubles  
 and afflictions, is their sowing time; *They*  
*that sow in tears shall reap in joy, and he*  
*that goeth forth weeping, bearing precious*  
*seed, shall doubtlesse come again with rejoy-*  
*cing, bringing his sheaves with him* i; Here  
 is promised joy for Sorrow, Rejoycing for  
 Weeping, reaping for sowing, a coming back  
 for going forth, and sheaves for handfuls,  
 and all this certain. And whilst Gods  
 people are sowing the precious seed of  
 tears, God is sowing Light, or comfort, and

*Gladnesse of heart for them* : Therefore a Christian should like a *Husbandman*, *k* *for* *k* *Pf. 96. 11* in hope, and his afflictions, should no more discourage him, than the former rain doth the natural *Sower*; for *Christ* foretold his Disciples, *that they should weep* *l* *Luk. 6. 20.* and lament here *m*, but their weeping is as the labour and pangs of a woman, in order *m* *Jo. 16. 20* to following joy *n*. But marke, *n* *v. 21.*

Thirdly, *Christ* commanded his Disci- *3. ground of* ples, in such time especially to rejoyce, *Consol.* and be comfortable, *Rejoice saith he*, and *o* *Mat. 51. 2* *be exceeding glad* *o*, or as another Evange- *p* *Lu. 6. 23.* list writes, *Rejoice ye in that day, and leap for joy*; suffering daies are most proper daies for rejoycing, for then *Christians* partake of the sufferings of *Christ* *q*, and the Spirit of God and of Glory, then rests most *q* *1* *Pe. 4. 13* upon them *r*: Suffering unto a true Saint, *r* *v. 14.* is like *Vinager*, which though it be sower, yet it doth make the blood thinner, and causes it to run more effectually through every part.

Because the people of God did generally rejoyce in their afflictions; and sufferings: *The Apostles*, *rejoyced that they were* *4. ground of* *counted worthy to suffer shame for Christ's* *Consol.* *Name* *s*; So other Saints took the spoiling *s* *Act. 5. 41.* of their goods joyfully *t*, The Martyrs, *t* *He. 10. 34* like the *Crickets*, were merry in the fire, and like the *Nightingale*, that sings with

## A Word in Season.

her bare Breast upon the Thorns. They were as Paul, more than exceedingly joyful in all their tribulations: And as Christians tribulations do abound, so their comforts do much more abound w.

Cor. 7. 4.  
2 Cor 1. 3.  
Object.

But Paul was a strong, and an assured Saint, one that had been in the third Heaven, and had a signe of his eternal happinesse: But I am a poor weak and doubting Creature, fearing that I shall not be able to stand in times of great tryal, and so have not such cause of rejoycing.

Answer.

But all believers, as well weak as strong, (for such there were among those scattered Tribes, nay some very carnal x,) are to count it all joy (that is, cause and matter of all joy) when they fall into diverse temptations y, or tribulations: or as Peter writing to the same people saith, If any man suffer as a Christian (that is for Christ, and like Christ) let him glorifie God z; or make his boast of him in tribulations; nay let him like Paul, glory in his infirmities, and let the brother of low degree rejoyce that he is brought low: For though a weak Christian should fall, yet his fall will not be so dishonourable to God, as the fall of a stronger Christian. But if he stand it will be more to the glory of God, then if he were stronger: But God bids the weak say, I am strong z, and he giveth power to the

1 Jan. 2. 6.  
3. 14. &  
5.  
7 Jan. 1. 2.

1 Ps. 4. 16

10 Ps. 11. 1

14. 2. 3. 4.

22. 1. 11.

Jer. 13. 10.

feint.

faint, and to them that have no might (that  
 is in their own eyes) he increaseth strength,  
 b. Art thou a worm? He will hide thee in *b* Es. 40. 29.  
 the hollow of his hand c. Art thou a Lamb? *c* Es. 51. 16.  
 He will carry thee in his bosom d. Art thou d & 40. 11.  
 but a grain of Corn (that is ready to goe  
 through the seive) thou shalt not fall *e*, *e* Amo. 9. 9.  
 nor perish. Art thou a half-peny or farthing  
 Christian? yet if thou hast the superscrip-  
 tion, and Image of Christ upon thee, thou  
 shalt pass: as Moses would not leave a  
 hoofe, belonging to Israel behind him in  
 Egypt; no more will Christ leave any of  
 his in Babylon, or corruption; Fear not *f*, *f* Lu. 12. 32.  
 (saith he) little flock, for it is your  
 Fathers good pleasure, to give you the King-  
 dom; The least veines receive blood from  
 the Liver, as well as the greatest, and the  
 lowest, and meanest members protection,  
 and influence from the head, as well as the  
 highest and chiefest; and the smallest and  
 lowest boughs, are in lesse danger of being  
 blown down, than the greatest and tallest;  
 and as I read of a great bodied fowl, whilst  
 she upbraided the Swallow with the little-  
 nesse of her body, was her self shot at and  
 kil'd by the Fowler. Many poore illiterate  
 Tradesmen, and Husbandmen (as in the  
 former Persecutions) will stand when ma-  
 ny learned (and highly accounted of) Prea-  
 chers and Professors will fall. Also God

will do most of his great works by such mean instruments : as God said , that out of the mouth of Babes and Sucklings , he will ordain Strength, that he may still ( or make to cease, marg. ) the enemy and the avenger ; and by the feet of the poor, and the steps

g. Psal. 8. 2. of the needy, God will tread down the mighty ;  
And the least of the flock shall lead them  
h. Es. 26. 5. 6 out h ; yea the worm Jacob, shall thresh the Mountains, and beat them small , and make

i. Es. 41. 15. the Hills as Chaffe i : These ( as a little sort of flies, that so trouble the Lyons, as to make them scratch out their own eyes, by which they are taken and overcome ) will be too hard for the mightiest men, if they meddle with them. Therefore you Rulers of the earth, touch not Gods annointed , and

k. Psal. 105. do his Prophets no harm , ( which are his  
14, 15. Saints , as Abram , Isaac and others ) for  
Gen. 12. 17. here God rebuked Kings, as Abimelek, Pharo-  
ab, Uzziab, yea good Asa for their sakes k,

2 Chr. 26. 21 Because right sufferers ( that is, that suffer for a right cause, with right hearts and ends, and in a right manner ) are right

3. ground of heires of Heaven : These are heirs-made upon whom ( next Christ ) heaven is entailed. For theirs ( meaning the persecuted ) is the kingdom of Heaven : may persecution is as necessary a condition of salvation ( in some

1 Mat. 5. 10 sense ) as any other. If we suffer with him, we shall be glorified together w ; and if we suf-



fer with him, we shall reign with him: leave the crosse and loole the Crown, but bear the crosse, and wear the Crown. *1 Ti. 2. 12.*

Because no adversary but God can hurt, or make us miserable: *Who is he? (saith Peter) 1 Per. 3. 13.* that can harme you, if you be followers of that which is good? be at Peace with God, & he wil make all creatures to be at peace with you *9 Job. 17. 23.*

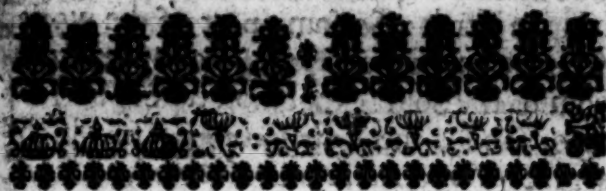
Because present sufferers have the benefit of the Prayers, Tears, and sufferings of *Jesus Christ*, offered whilst he was in the flesh: nay the Prayers, Tears and sufferings of all the Saints and Martyrs, do cry and call for Judgements upon the last generation of Persecutors, *Hab. 2. 17. Mat. 23. 35. Rev. 6. 10. and 18. 24.*

Because *Christ* himself lives, as well as his people, in expectation of having his enemies subdued, and of his kingdom: and to that end will he come, *Heb. 10. 30. Lu. 18. 7, 8. He. 10. 37. 2 Th. 1. 10. Lu. 12. 15.*

Because Saints have the Decree, Covenant, VVord, Oath, Writing, Seales, and earnest of God, for the exaltation of his Son, the deliverance of his Church and Children, and the utter and total destruction of all his Sons, and his Saint enemies.

Because many of the signes of *Christ's* coming have been, and continues, compare them in *Mat. 24. and Mar. 13.* with what we have heard and seen, and let us wisely consider, and search out Gods will, though others slight and will not see them. You have the opinions, Testimonies and writings

rel (I may say Prophecy) that the end of the Churches troubles, would be about our time; and adde thereto, the apprehensions, and expectations, of the godly and learned living yet: with what is said in *Jer. 51. 6. Pr. 11. 5. The wicked shall fall by his own wickedness.* Lastly, it is matter of comfort to Gods suffering people, that God sees their afflictions, *Al. 7. 34* that he is sensible thereof, afflicted with them, in all their afflictions, *Esa. 63. 9. Jer. 31. 20.* that he intends them much good, and no hurt thereby, *Jer. 29. 12* and *ps. 6.* that he doth not willingly put this yoke upon them, *Lam. 3. 33.* but doth most willingly take it off, *Hos. 11. 4.* he doth afflict them in measure, *Je. 46. 28.* he doth it to prove and try them, *Deu. 8. 2. 2Chr. 32. 31.* He repents him for afflicting them. *Deu. 32. 36. Ps. 135. 14.* He feeds, fattens, and purifies them by afflictions, *Nich. 6. 14. Esa. 1. 25, & 27. 9. Heb. 12. 10.* he then remembers them, and the Covenant he made with them most of all, *Psa. 136. 23. Ne. 9. 17.* he is not ashamed then to own them for his peoples, *Ne. 11. 16.* he shewes them mercy, purposely, that their enemies may shew them mercy, *Jer. 42. 12. 1Ki. 8. 5.* he will thoroughly plead their cause against their enemies, *Je. 50. 34. & 51. 3.* and he stretches his hand against the wrath of their enemies, and restrains it: *Psa. 138. 7: 86. 11. 8.* rescues them out of their hands, when they think they hold them fastest, *Je. 50. 33, 34.* And he saith he will cut off their enemies, before their faces and they shall no more oppress them, but they shall see their fall, *Psa. 58. 8, 9, 10, 11. Esa. 17. 19. Je. 46. 18. Pr. 29. 16.* and they themselves shall be in due time perfectly delivered, *Psa. 37. 4. Pr. 12. 13. Jer. 24. 7. 1Co. 10. 13.* And God will yet, set his Son upon his holy hill, and Kingdom, in despite of his enemies, *Je. 23. 6. Esa. 9. 6.* and if any will detain Gods Ark the Church, they will have cause to say, as the Philistines did, *was to us, 1Sam. 4. 7.* Let all therefore that fear God love Jerusalem with well as Zion, say with Jeremiah, *Je. 31. 4. O Lord, Jer. 11. 4.*



*Some Scriptural Observations, Spiritual Experiences, pithy Sentences, and plain Comparisons, tending to Edification:*

**I**N the first Creation, God created the *The old matter and substance of the Creation and New first, and afterwards divided and Creation formed the same: So in the second compared or New Creation (or in the work of Regene- Gen. 1. 26. ration, so called; 2 Cor. 5. 17. Gal. 6. 15. Ephes. 2. 10. ) first, God createth Principles, or infuseth the habits of Grace (so called) into men, when there is none, (Phil. 2. 12. Act. 9. 4, 5.) and then distinguisheth and divideth the same.*

2. In the distinction between the parts and Works of the first Creation, some are higher Ver. 4.

D

and

and some *lower* ; as the Firmament higher than the Earth : So some part of the work of Grace is in the *Supernal*, or uppermost room of the Soul ( that most stately building of God ) the *Understanding*, in which is placed *true Light and Knowledge* ; and in the *Will* ( the Wine-Celler of God ) is seated *Obedience*, 1 John 5. 20. 2 Cor. 10. 5.

V. 7. 3. Between these two, are placed the *Affections* ; some whereof ( as Joy, Love, Desire, and Hope ) are like the *Waters* above the Firmament, and the other ( as Sorrow, Grief, and Hatred ) like the *Waters* below the Firmament.

V. 2. 4. In the first Creation God's Spirit moved upon the Waters : So in the second Creation, the Spirit *convinceth, quickneth, sanctifieth, &c.* Jo. 16. 8. & 6. 63. 1 Pet. 1. 2.

V. 3, 6, 9. 20, 26. 5. In the first Creation, God by his Command and Word made all things ; so by his Word God works *Regeneration and Grace in the Soul*, John 4. 41. and 6. 63. 1 Pet. 1. 23. Jam. 1. 18. Psal. 119. (7.)

V. 3. 6. In the order of the first Creation ( or rather *Formation, Division, or Distinction* ) God created and formed *Light* : so in the order of *Regeneration*, God first creates *Light and Knowledge*, 2 Cor. 4. 6. Acts

26. 15, 18. 2 Cor. 3. 16. Heb. 8. 10.

7. In the first Creation, the Lights (as the Sun, Moon and Stars) were appointed to divide, and distinguish the day from the night: So in the second Creation (or Re-

generation) Jesus Christ, his Spirit and Graces, do distinguish Believers from Unbelievers, and between themselves in the state of *believing* and *regeneracy*, and the state of *unbelief* and *unregeneracy*, in which they were in before, Rom. 8. 10, 11. Eph. 2. 12, 13. and 5. 8. 1 Thess. 5. 5. 1 Pet. 2. 10. 1 Joh. 3. 4.

8. In order the Evening, or time of darkness and disconsolation is before the morning or day of comfort and consolation; (set down in the first Creation) So is the darkness, sorrow, fear, trouble, bondage, doubts and disconsolations of a Christian first in his Conversion; or, his whole time in this Life is the evening of that Eternal Day they are to live with Christ in Heaven: See Prov. 4. 18. Psal. 88. 6. Isa. 50. 10. 1 Cor. 13. 9. 1 John 3. 2.

9. In the first Creation, the Trees, (and so doubtless the Herbs) had their Seed in them which brought forth fruit: So the Trees and Herbs of Grace, true Believers and Regenerate Persons have the seed of



the Spirit, the Word of God, and his Grace in them, which is the cause of their bearing spiritual fruit, *1 Joh. 3. 9. Mat. 13. 23. 2 Pet. 1. 4.*

V. 21,  
25, &c.

10. VVhen God in the first Creation had made the Creatures, he saw them all good: So when God hath wrought the second Creation, or work of Sanctification in the hearts of men, he sees them good (and not before) *Psal. 37. 23. Rom. 5. 7.*

11. In the first Creation God made Man after his own Image (that is, in soveraignty over the Creatures, or like the Father, Son and Spirit, that is, consisting of spirit, soul and body, *1 Thess. 5. 23.*) So in the second Creation or *Regeneration*, God doth create Men after his own Image, in Knowledge, Righteousness, true Holiness, and Love, *Col. 3. 10. Eph. 4. 24. 1 Joh. 4. 17, 18.*

V. 5, 13,  
19, &c.

12. In the first Creation God made some Creatures one day, and some another, till He had finished the whole. So God he makes some new creatures one day, and some another; and some in one Age, and some in another, till He hath converted his whole (Elect and Redeemed) number.

V. 27.

13. In the first Creation, God created the Woman in the Man, and then out of the

the Man, and for the Man. So in the Re-stitution of Man, the Church of God is *and Ch.* chosen in Christ, and made holy by his Ho-2. 18, linefs, and for his Glory, *Ephes.* 1. 4. and 21, &c. 3. 9. *Ezek.* 16. 14. *Hof.* 3. 3. *1 Pet.* 2. 9.

14. VVhen God made the Creatures at first, he commanded them to multiply, and accordingly they did. So when God works Grace in the hearts of his People, he commands that they grow in grace, and they do so, *2 Pet.* 3. 18. *Pfal.* 84. 7. and 92. 12, 13, 14.

Lastly, VVhen the Lord had ended the work of Creation, he rested, and the Sab-*Ch. 22.* bath begun: So when the Lord hath finished 3. the work of converting all his People, then the Eternal Rest and Raigh of the Saints will begin, *Matth.* 13. 48, 49. *Mark* 13. 20, 27.

Saints should fear every *Sin*, but no *Sufferings*, *Pfal.* 4. 4. *Revel.* 2. 10.

There is a guilt that Saints may communicate to others, and contract from others; both to be removed by new acts of Faith and Repentance.

It is a great ease to, and unburthening of the Soul, to confess Sin, *sensibly, humbly, brokenly*, and with *hearted* to it.

It is the property of a true Christian, to

justify God, and to judge himself under the greatest Afflictions.

*Christ* and *Sin* are most magnified in the eyes of Believers in their Affliction, but in a different manner, and to a different end: and then *Christ* is most desired, and *Sin* most despised.

It is the duty of a Christian, to suspect and search himself, when he doth not know evil by himself.

It is, and should be the care of a Christian, not to suffer for *Sin*, nor sin in suffering.

Account the least spiritual thing, better than the greatest and best outward and temporal things.

There is no real bondage, but what is either from, or for *Sin*.

Christians will sooner overcome their outward Enemies by praying for them, than by praying against them.

Bad times well improved, are far better than good times not redeemed, or mispent.

The heaviest afflictions on Earth, are but light in comparison of *Christ's* sufferings, *Sins* deserts, or the punishment of the Wicked in Hell.

Let not Christians by their own prudence,

dence think to prevent *Afflictions*, for they cannot avoid them, *1 Thess. 3. 3. 2 Tim. 3. 12.*

The World's *Jury* may find Christians guilty; but God can forbear pronouncing the Sentence, or reprieve and pardon the Condemned.

Shut thy eyes from *beholding*, thy ears from *hearing*, and thy heart from *enter-taining Sin*.

He hath a good command over his *spirit*, that can stop it when moved with passion; over his *Affections* when they are under sail; and over his *Tongue*, that can silence it when he will.

All Christians must be brought into the *fire*, before they will be brought to *clase*: *Compar.* for it is impossible to joyn cold pieces, or one *cold*, and another *hot*.

As the Iron when it looks red in the fire, seems to a looker on, to be fit for the work-man to work it; yet the workman may put it into the fire again, and adde coals to heat it more: So may the Lord do with his suffering People, when they, and others may think they have suffered enough, yet God (*that knows best*) may not think so. *Compar.*

In the way to Heaven, there are three

*narrow and hard passages*, the entrance into the *new birth*, herein a man must leave behind him *sinful self*: the entrance into *assurance*, therein a man must leave and deny *religious self*: (that is, look off his own evidences:) and lastly, the gate of *death*, then a man must part with *natural self*, *religious self*, and *sinful self*. The two first I have experienced, the last I expect.

He that is willing to part with his dearest Lust, will be willing to part with his dear Life also.

If a Christian be made free to lay down his Life for *Christ* or his *Cause*; yet let him *sell* or *lose* it at as dear a rate as he can for Christ.

A Christian will have but little comfort to suffer for that which is but a Notion in his head, and not a settled Truth in his heart. Yet,

✠ Note, that the lesser the *Truths* are which *Christians* do suffer for, (if rightly) the more their love doth appear to Christ therein.

God's *Minnum*s (or least things) are better than the World's *Mountains*, or greatest things.

The Saints are to bear a three-fold Testimony to, and for Christ and his Truths: *Breath-testimony*, *Life-testimony*, and *Blood-testimony*.

Speaking



Speaking words, maintaining *Opinions*, and the outward performing of *Duties*, and partaking of *Ordinances*, are but the least things in Religion.

Affections, Parts, or Applause from the *World*, or from *Christians*, are very dangerous, and not to be trusted in.

I never trusted Christ, but I found him faithful : nor my own heart, but I found it false.

In looking upon the Scriptures, and good men, I did learn oft to know what I should be : but I found it hard to be what I knew I ought to be.

From the first change wrought in a true Christian, he may fear and suspect himself to be a Hypocrite : but he never intends to be, never approves of being a Hypocrite, nor never countenances himself in Hypocrisie.

Let God's hiding thy infirmities, and secret sins from thy Enemies, make thee the *freer* and *willing* to confess them unto him.

Learn to know Sin, disallow of it, despise it, overcome it inwardly, and to put it from thee ; to fear its return, and to be more estranged towards it, more watchful to avoid Temptations, and wise to shun Occasions that lead to it.

The

The strength of all *Corruptions* sometimes appears in *one*; and do but overcome your *Master-sin*, and you overcome all.

The power and strength of Corruption is but seldom known, to wit, when *Temptations*, *Opportunities* and *Occasions* of Tryal come.

The best way to keep from Sin, is, to set God in his Power, Purity and Glory still before our eyes; to fear our selves; to keep near to Christ; to fast and pray privately; to engage other Saints for our help; to cherish the holy Spirit; to keep up constant practice of Holiness; to provide contrary means against it; to resolve strongly to withstand it: to eye God's Promises, Commands and Threatnings; to withstand the first occasions; to reason it off at a distance; to believe it away when it comes near; to avoid all occasion thereof.

When you would repent for some secret sins you have committed: it is *better* and *safer* sometimes to do it in a general way, than to think and speak of the same particularly: for Satan and Sin will be ready to step in, when they know we are attempting any thing against them.

It is advantageous for a Christian to disclose

disclose Satan's secrets to God and to his People; but to keep his own secrets from him as much as he can.

That soul doth soon grow empty, that is alwayes *letting out*, but not carefull to *lay in*.

It is not for one that hath but little Grace (and particularly knowledge) to be too forward among more able and knowing Christians: for then is his time to learn.

Christians should not be to learn their *Duties* when they should be doing them; nor doing them, when they should be *suffering* for them.

Take heed Professors, lest you be alwayes wooing Christ, and yet never married to him: Of being *Concubines* and not *Queens*, *Cant. 6. 8.*

*Com.*

Be not as the untilled ground, bearing grafs for the beasts of your *Lusts*: but be like the *Field*, or *Garden*, bringing forth fruit for the Husbandman and Dresser.

*Com.*

Be not as the Rock or Stone-wall, which have savoury & medicinable Herbs growing thereon for others, but the Rock and Wall themselves never the better for them. Having gifts to edifie others; but your own hearts never the better.

*Com.*

Sin to a man before his Conversion, is like

*Comm.*

like *cold Iron*, which he can hold in his hand without trouble: but after Conversion (*Sin heated by the fire of the Law*) is like *hot Iron*, which a man will willingly cast away,

Lay *in*, lay *up*, and lay *out* for Christ.

Remember that you will shortly reach *Immortality*, but never *Eternity*.

Make Christ your *All*, and you will be sure to lay down your self *All*.

*Comm.*

Keeping from Sin is *Soul-Preservative-Physick*; Repentance for Sin is *Soul-Restorative-Physick*.

Consider that when you are not assaulted with Temp tations, Satan is damming and pounding, and he will suddenly draw up his sluice and let loole upon you.

Satan doth not (*like God*) warn before he strike.

Christ's Work is *Wages*, and his Service *perfect Freedom*.

The *Love of the Master*, the *Sweetness of the Service*, and the *Greatnesse of the Reward*, are sufficient Encouragements to serve Christ.

Afflictions sink the *flesh*, and raise the *Spirit*.

To receive *Evil* (*viz. Affliction*) for doing *Good*, is sweet.

A Christians *security* and *safety*, is in doing his duty : and he should study his *duty* more then his *safety*.

He that loves not Christ more than his lust, or his life, is like to lose Christ, and his life : but he that loves Christ more than his life, will be sure to save, and keep both.

Strive greatly, to have and to exercise a good *Conscience* towards God, and men ; to commit thy soul, life and cause to the Lord; and to expect the worst of men, and the best of Christ.

Some Saints do *ill* in seeking to do *well*; especially in provoking and pressing other Christians in dark and doubtfull things, beyond their own *Apprehensions*, *Consciences*, the *bent of their spirits* and *abilities*. This is;

As a man that is Exceedingly well-hors'd, travelling with others that are but meanly hors'd, drives too hard for his Companions; who yet intend to go to the same Place, and endeavour to travel as fast as they can.

Christ is unto the soul as the *Load-Stone* to the *Iron*, dawing it to it Self: or the *Chrystal* to other stones, putting *beauty* and *lustre* on them.

Sence

Com.

Com.



*Sence* over-rules *Imagination*; *Reason*, *Sence*; and *Faith* all three in a true Christian.

A Christian beholds Christ in the deepest affliction as well as in the most spiritual Ordinance.

*Coms.* As one beholds the Sun in looking upon a deep Pond, as well as in looking up to heaven.

A true Christian when he goes hence, changes neither his *Work* nor *Company*; but his *Place* and *Condition* only.

God leads many of his best friends by the hand without Candle light (or assurance) to their rests.

*Com.* To dye should be no more to a Christian then to breath, or to pass over a great River on a Sure Bridge, or in a Safe Boat:  
*Com.* or to return from a Field, where a man hath been working, to his own house to take his rest.

To be able to resist strong Temptations, there must be either store of in-laid Grace, or faith must fly quickly to that Grace laid up in Christ for it.

*Com.* Christ Is like a tender Parent that is careful to bring up his Children; but many Professors like Undutiful, and Unnatural Children, forget them in their Straits:

straits : Contented to be maintained by Truth in *Prosperity*, but not to maintain Truth in *Adversity*.

Corruptions are like Wormes in the *man* or *stomach*, which will eat through the soul, unless scattered, killed, and purged out.

*Com.*

The only way sometimes for a Christian to avoyd the force of temptation, is (Soulderlike) to fall down on his face, when he sees the *Cannon* or *Musket* fir'd against him.

*Com.*

A Christians eye should be like the *Adamant*, turning only toward one *Point*, even *Christ*.

*Com.*

Much grace (especially zeal) and exercised brings persecution : As the sweeter and better the Fruit is, the more flinging there is at the Tree.

*Com.*

Make hast to doe thy *work* (Christian) and God will make hast to give thee thy *wages*.

Oh Christian, why should not that please thee who art but *finite* ; that pleases God who is *infinite*, even *Christ* ? Pray that thy last *dayes*, and last *works* may be thy best ; And that when thou com'st to *dye*, thou mayst have nothing else to do but *dye*.

Thou must dye *once* whether thou Suffer or no, and thou canst dye but *once* if thou suffer.

*Com.*

The

The sins of Saints are new Sufferings to Christ; and the Sufferings of Saints are the wounds of Christ.

A Saint should desire to die that he may be fully freed from *sin*; have a full fruition of *Christ* that he may be above all fears and doubts, and able to serve the Lord *un-cessantly*, and *unweariedly*.

Reading the Scriptures helps *Metitation*, *Meditation Prayer*, and *Prayer every good Work*.

When you come to die, it will trouble you not only that you liv'd *sinfully* (or in doing evil) but *sloathfully*, in not doing good: nay, not only that you were *sloath-ful in good*, but that you spent so much time in things *lesse profitable*, which should have been spent *about*; and in the things which were most *advantageous*.

Man may come too late to God, (when the door is shut) but God never comes to late to *men*.

Christ may come in to afflicted Souls, through some *back-door* (or Affliction) which they do not expect him to come *through*, or *in at*.

Com.

Let the Child be contented to take the breast the Mother will give it, and then it shall have both: so be contented with what

what Christ gives you, and you shall want nothing.

To see the want of Grace, is *much*, the worth of Grace *more*.

'Tis hard to get Grace, hard to get assurance of Grace, hard to use it, and not abuse it.

'Tis very hard to behold our own gift without pride, and the gifts of others (if they excel ours) without envy.

As a little *Candle-stick* becomes a small *Candle*; so a little Church a Pastor or Teacher that hath but little grace, and weak gifts.

*Com.*

It is better and surer for thy self to be a *Toe* than an *Eye*; a *Member*, then a *Teacher* in a Congregation. And this I often wish'd might have been my condition.

Take heed of covering any mans good with his Evil, but let the one plead for him as well as the other against him.

Do not commend thy friend, nor discommend thy foe too much; lest thou be judg'd to be partial.

Lose not thy *reward* by seeking thy *self* in thy work.

I have oft observed that some old wellstor'd Christians, are like Merchants who have full *ware-houses*, but will sell but in

*Com.*

E

*Whole-*

*Wholt-jules*: And other young Professors like *pidling-pedlers* crying about the streets every trifle.

Com.

I have observed that men of great *learn-*  
*ing* and *parts*, or of great wealth and power,  
have (for the most part) disturbed and de-  
vided Churches.

Also that those Churches never stood  
long, that made *Opinion*, and not *God-ness*  
and *Christianity*, the foundation of their nel-  
lowship.

The best way for a Teacher, and his  
Congregation to live quietly, and comfort-  
ably together; is for either of them to  
give to the other what God requires, and  
not to *demand*, *expect* or *exact* one from  
another: and so Husband and Wife and all  
other Natural Relations.

He commands most, and best, that com-  
mands in *love*, *humility* and *self-denyingly*.

He is most a *Master*, that is most a *Ser-*  
*vant*. Be not ye *Christians* call'd *Masters*: &  
yet the *People* give them honor, according  
to their place, *grace*, *years* and *labours*.

He hath not learned to *rule*, that hath  
not learned to *obey*.

An *even*, *through-yac'd*, *self-fearing*,  
*heart-melting* *Christian*, is alwayes best.

*Ruffling opinion sowing*, and *Church-rema-*  
*ing*



## *Spiritual Experiences, &c.*

57

*ing Persons and Professors, have commonly more self then grace.*

A Christian should Earnestly desire that his Sun might set in a *white Cloud*, and that he might goe out of the world, as a *Perfume*, and not as a *Smell*.

*Com.*

The world is a *great nothing*; deluding the bad, disturbing, and distracting the good.

Satan works more upon men by *slight* then by *might*; avoid his *cunning*, and thou wilt avoid his *cruelty*.

The holy *Law of God* reaches a man to see his own *deformity*; and requires from him to it *conformity*.

Some *Sins* floate on the *Top*, or appear in the lives of Christians: but others sink to the *bottom*, and lurk secretly.

Sin is sometimes like a *sleepy Lion* in the Soul, which *temptation* soon awakens.

*Com.*

Hypocrites hearts are like *stinking Ponds*, wherein *Frogs* live, and *fish* die; lusts feed, and grace (if it were there) starves.

*Com.*

The *Devil* is like the *Turkie-cock* (or *Crocodile*) if you turn upon him he will flie from you; but if you flee from him, he will pursue you.

*Com.*

*Exhortation*

It is better sometimes to slight the Devil, then to fight him.

Christ puts most of his oyle in broken Vessels; in broken hearts there is most grace, and best kept.

Be never at peace with *Satan*, *sin*, or *Christs implacable enemies*.

The less a man strives for himself, the more will Christ strive for him.

O my Soul! look for death hourly, long for it greatly, prepare for it carefully, meet, and welcome it joyfully: for 'tis Christs Servant to direct his Spouse (the soul) to him, and thy friend that comes to set thee at liberty from thy sins. It will discharge thee from thy prison, dismiss thee from thy debts, and bring thee at once to enjoy all thy desires.

*Com.*

O Lord as a signe that I shall be able to dye for thee; let me find my Corruption dying in me, by Power from thee.

Though God hath baricado'd the street of man's Soul with grace, strength, and strong fence, yet the Enemy Satan often assaults it; But by faith's making Christ a *shield*, and a *Second*, the Christian resists, and overcomes.

Thoughts of our own death, will tend much to deaden sin.

Christians should be contented to have a pro-

### *Spiritual Experiences, &c.*

a propriety in things sometimes when they doe not partake of them; as the wicked partake of them when they have no propriety in them.

God hath set the *tongue* between the *brains* and *heart*, that it may advise with both, and within two guards to keep it in, and yet 'tis *unruly*.

*Prayer* is, a good preparative to *Suffering*; when Christ had prayed he went out to meet *Judas*, Joh. 18. 4.

He that will not take example, shall make an example.

*Afflictions* are Christs *love-tokens*, Jer. 12. 7. Heb. 12. 6. Rev. 3. 9. And Christians are never more *tendered*, then when most *afflicted*, as *Ephraim*, Jer. 31. 20.

A Christians *soul* should be like the *Dial*, going according to the *Sun*, or following Christ.

*Com.*

*Small sins* yeilded to, make way for *greater*, and one sin for another.

He that converts a sinner, *Covers* a world (or multitude) of sins, and gains more then a world, to wit a *Soul*.

*Saints* should labour to *Lord* it *over* their *Corruptions*; as their *Corruptions* did formerly *Lord* it *over* them.

The best *Saints* have need to be *caution'd* and *warn'd*, and to take heed of what they

*Scriptural Observations, and*

they are like to be most free from, Luke  
21. 34.

God hath given a man a little mouth,  
and a narrow throat, that man may not  
exceed in Eating.

To take pains about *unnecessary*, and  
*unprofitable things*, is laboriously to mis-  
pend time.

A heart unconverted, is contented with  
nothing but what is helping it on to *hell*;  
and it hath never enough of that (to wit  
sin) and a heart converted is never satisfi-  
ed but with what helps it towards *heaven*,  
and yet thinks he hath never enough there-  
of; to wit, of *Christ*, and *grace*.

It is good to curb naturall, and acquired  
gifts, but to give the reigh to *grace*; and  
let *grace* alwaies *lead*, *rule*, and *master*  
gifts.

*Zeal* without *knowledge* to guide it, is  
like mettell in a *blind Horse*, which stum-  
bles, and overthrows the *Rider*.

Young Christians (commonly) want a  
*curb*, and old Christians a *Sparre*.

Com. Prefer not a young Christian of *greater*  
*parts*, before an old Saint of *meaner*; nor  
a young man of *wealth*, before an old man  
of *wisedom*.

Be not ambitious of *love*, and thou shalt  
not be so soon an object of *envy*.

Get Christ (O Christian) to bind thy *Conscience* to the peace, and thy *affections* and *flesh* to the good Behaviour.

Spend all thy grace against thy Lust, but none upon it.

Had I neither Scripture nor Reason to dissuade me from being one of those call'd *Quakers*, their self-conceitedness, censoriousness, and that their chiefest Godliness doth stand in the least things of Religion, (as in *showing, keeping on the hat, &c.*) and in outward affliction of the body, according to those Scriptures, Pro. 11. 17. Col. 2. 23, I could never be of their Judgement and way. I have tryed them enough to know them to be *worse*, and *less* then they yet seem to be.

A difference I found between *City* and *Country* Professors: In the City there is much meat had with little labour, and much eaten but undigested; but in the Country little Spiritual food, with great labour, which causes good *digestion* and *stomack*.

The hardest duty in Christianity is to deny *Self*, and to destroy *sin*.

The *Ship of Christ* (the Church) is now under *hale* and bound homewards (Heaven-wards). The *Pilot* (Christ) is Skilful and the *Wind* (the Spirit) strong and direct;



though the *Sea* (this world) be boysterous, and tempestuous. I am sure we shall lose but the trash, the Jewels will be safe.

As the *Martyr* professed he had rather be a *Martyr* then a *Monarch*; so should every Christian.

It is a special favour, and great promotion to *Suffer*.

A Christian should seek to live so *holy*, that he may keep Christ in Heaven *undispleased* (as a Cylent his Advocate) and the Spirit within him *ungrieved*, his Conscience *undefiled*, *unwounded*, and *unscarred*, his Profession *unstained*, his Brethren *unoffended*; and poore sinners *unstumbled*.

Take heed Christian of tempting Satan by letting thy thoughts run out sinfully, by thy *Eyes*, *Ears*, *tongue*, &c. which he observes, and which he will take as an Invitation to tempt thee.

*Com.* As a wicked Adulterer will take the wanton words and Speeches of a Harlot, a ground to encourage him to attempt wickedness with her.

Satan accuses God to men, and men to God; But Christ excuses, and answers all his Accusations against his people.

*Jud. 9.* Christians should doe as the *Sbechemites* did, when their City (their own Souls

## *Spiritual Experiences, &c.*

Souls in strength) was beaten down, fly to their Tower, even Christ.

A Christian should be like the morning and evening *star* (which is thought to be the same) still follow the *Sun*, Christ.

Com.

Welcome thou (thy Land-lord) *Christ* into thy *Cottage* now, and he will welcome thee into his *Palace* here-after.

The true *knowledge* of Christ brings *Consolation*, and the right *Profession* and *Practice* of him, *Persecution*.

Clear *knowledge* of Christ in the *understanding*, begets fervent *love* in the *heart*, and both, *Godliness* in the *life*.

When a man is *imprisoned*, and shut up from *men*, he is the more shut up with *God*.

Account it not *restraint* as long as thy heart can goe out towards *God*, and his *people*, and *waies*, in *affection* and *Prayer*.

*Retiredness*, and *close imprisonment*, drives a man to hold closer *Communion* with *God*, and to a *stricter Search* of himself.

I would be glad to be out of the *World*, when I have no *Service* to do for *God* in it.

He that would live for *himself* (only or chiefly) in the world, is not worthy to live a day in it.

If I may not have *Liberty* to serve *Christ*,

*Scriptural Observations, and*

I would have the *Glory to Suffer for Christ.*

Never fear *Death*, but when *sin* is in the way to it, either as a cloud hiding thy *assurance*, or as a provoking Cause pulling death as a punishment upon thee.

*Com.* I would not have God pluck me to *heaven in Anger*; As a master seeing his *Servant sleepy or sloathful*, turns him out of the field, and from his work to sleep and take his rest at home.

I would willingly *work* for *Christ* to *eternity* (if I could) without asking any more *wages* then I had already, and *skill*, *power*, and *delight* to do his work.

If an *Earthly Jubilee*, or outward *deliverance* come to *Gods people* whilst thou live here, be resolved to give both thy *Ears* to be bor'd through, and to *abide with him*, and *return* no more to *sin*, or the *world*.

Never reckon whar thou hast of outward and wordly *things*, unless it be to *Praise God* for them, or to *Serve God* better with them.

*Compar.* Take heed that preparatory *meditation* (to prayer) doth not prevent *Prayer* it self; or put you beside *Prayer*.

*Secret Prayer* is either a familiar *Speaking to God*, and *with God*: or a pouring out of the heart *before God*, through his *Son*

## *Spiritual Experiences, &c.*

(our Saviour) by his Spirit.

Sometimes ejaculations, or short and sudden Pantings and breathings out of desires to God, may be more acceptable to him and prevailing with him, then long prayers.

One of the three Radicall sins spoken of in 1 Joh. 2. 16. is every man's master-sin.

My strongest, greatest, and most fervent frequent desires, were to be found in Christ's righteousness, to convert sinners, to be Holy in all manner of Conversation, and to have my lot and living among and with the people, and Saints of God.

There may be great difference between the temper of a Christian one time and another, yea in the exercising of his gifts, in Praying, Preaching, &c.

I often found my heart in dayes of humiliation, more affected, and melted by the Prayers of weaker, then stronger Brethren.

And likewise observ'd, that (sometimes) in matters of counsel, and advice in the Church, God hath given out his minde more clearly and convincingly by such as were less esteemed in the Church, then those that were most esteemed. Even as the hindermost Hound hits upon the Scent, when all the pack besides lose it.

True

## Scriptural Observations, and

*True Godliness* and *Hypocrisie*, are best discern'd in *turnings*, and *changes*: either when they change their conditions by *Marriages*, or are exalted to *offices*: or when new *opinions* begin to grow.

**Ques.** Mark when you see a *Professor* that hath been careful to walk with other *Christians*, and to follow the *Ordinances* of God constantly, and closely: if he begin to *lagge* behind, and to *with-draw*, he is surely under some fore *temptation*: or hath fallen into, & under some *sin*, or, which is worse, may be dangerously suspected for a *Hypocrite*. The like of one that hath been very *confident*, and *cheerful*, and is grown *doubtful* and *sad*.

**Ans.** As the sappiest wood will hardlyest take fire: so the Spiritualest Christian, is hardlyest overcome with *temptation* and *corruption*: I do not remember that ever fear and threatening did as much prevail with me as love and kindness: or that I did attempt to overcome any man so much by *might* and *cruelty*, as by *perswasion* and *mercy*.

I never repented me (since my Conversion) of any thing I *said*, *did* or *suffered* for Christ; or for walking in his way, or *joyning* with his people: nor resolved to goe on in any *sin*, or turn back from the way of God, or *aside* from the *Commandements* of God; or to *leave Church-Society*.



*Spiritual Experiences, &c.*

72

One sin hath cost me more Sorrow, then all my Sufferings.

It is happy to dye in the Lord, and honourable to dye for the Lord.

A Prison or persecution is to a Christian, as some scaring thing that one sees in the night at a distance, but when he comes near it, and to know it, he is not at all afraid of it.

A man should hold sin as one would hold a *hot-iron*, ready to fling it out of his hand: but hold the Gospel, and his Profession as a man would hold a *Silver-cup* that hath dainty meat in it (which though it be hot, yet he will not let it fall) or like a *glass* that hath wine in it, which a man will not willingly let slip out of his hand.

Comp.

Comp.

Seek to find out your own *Errors*, before another find them out: and to write your own *Errata's*.

It is now with all (or most) Christians, as with men that had been at a very great and full feast, who have Surfeited thereby and are stomach-sick, and willing rather then to continue so to take a vomit, and cast up all to the dogges: so Christians had rather cast up all the sweet *Morsels* and *mamocks* of worldly things, which they have swallowed down, to the wicked againe,

Comp.

*Scriptural Observations, and*

again, then have them lye as guilts upon their Consciences, or blocks between their Souls and Christ.

The Kings of the earth will ere long be *Fanaticks* (that is wise fools) and see their folly and madness in joyning with the Beast against the Lambe. But first, the Lamb must give one sound overthrow, and fall to the Beast, Rev. 17. 14, 16.

When the Lord is trying his People, they should be trying themselves.

I never remembered that I had such a hard thought of God, as to think he did wrong me in or by any thing he layd upon me.

Christians should not desire deliverance before the time appointed; for that is as if a woman should desire to have her child born, before the full and due time.

Some mercies are *big-belly'd* mercies, that have many mercies in their wombes, as *Election, Redemption, &c.*

*Election* is like the conception, *Redemption* like the quickning in the womb, *Conversion* like the birth, and *Perseverance* in holiness, like growth.

A man that goes up stairs, step by step, may come to the Top at last, as well as he that strides two or three steps of the stairs at once: so a *sober* Christian by

*contin-*

continuance and perseverance, will reach heaven at last.

It is a commendable thing in a *Travel-ler* so to travel in the *morning*, as to continue, or mend his pace in the *Evenning*: Soe for a *Christian* to run faster, the nearer he comes to the *mark*, and end of the *race*.

Christians are apt to feel, and fear *Punishment*, more then *sin*, which is the cause of it.

Gods people must expect in the world, the *Entertainment of Strangers*.

When Gods people are *humble* enough, and the wicked *high* enough, and the Lords appointed time come, then expect deliverance to the Godly and not before.

Take heed of being *humbled*, and yet *unhumble*, that is, of being brought outwardly *low*, and yet the heart continue still *high*.

*Sins* in *Saints* are like weeds weeded out of a garden, or field, which lye in the *Alleys*, or *Reanes*, but never grow there againe.

Or as weeds cast out in the *high-way*, which an *Enemy* casts into the garden again, but yet cannot make them grow there any more: Soe *Satan* cannot make the *Sins* of *Saints* grow in them againe,

when

when they are once separated from them.

**Cons.** A Hypocrite is like a *white-stone* in the water among other Stones, and of the same nature with other stones there, *hard, heavy, cold, and inflexible*; and differs onely in colour.

**Cons.** A true Christian is like a *flint-stone*, which though it fall into water, yet it keeps, and retains fire in it still: so doth he retain his *grace*, notwithstanding his corruption.

Labour to act those graces chiefly, that are most contrary to your master-sins and chief corruptions.

**Cons.** Sins doe dye and fall off from Christians, as the leaves fall from trees in Autumn, by degrees.

**Cons.** Christians are now as *Abram* was, driven out of Egypt, and come where they were before, or into their first state; therefore they should offer to the Lord as he did, Gen. 13. 3.

God is now spoyling us, of what would otherwise have spoyl'd us.

He that serves the Lord *without assurance*, serves him without so much as an earnest: and doubtless that Servant must needs love his Master much, that serves him, and yet knows not his Masters love to him.

The

The Lord hath Saints enough to divide into three Bodies, some to *suffer for him*, some to destroy *Babylon*, and some to be for *Seed-corn*, to sow again in the earth.

If a man were to have his choise of two *Sisters* to be his wife, the one will not marry him unless he will make her a *Joynure* presently: the other is free to refer that wholly to him: which of these two will he be likelyest to take for his wife? So it is between *Christ*, and one that will take him upon *self-conditions*; and another that is willing to take *Christ* upon *Christs conditions*: or to refer himself wholly to him.

*Com.*

Learn by lighter crosses, to look and prepare for heavier.

When the affliction grows greater, and heavier, Gods people will cry out more earnestly to the Lord; as when some *part* or *Member* is sorely tweak'd; or as the *Grapes* when they have most weight, and pressure, give forth their *juice* most freely.

*Com.*

In two cases 'tis hard to act faith, (1) when there is nothing sensible or visible to second and support it: or (2) when there is very much to fill the outward senses.

It is a very common and ordinary thing for most, or all *Professors*, to be in one of two extremes: either to *overvalue*, or *undervalue*



*derivatives* Instruments, Creatures, and Ordinances.

Churches gathered in *Prosperity* will hardly stand, or continue together in *Adversity*.

The more Saints do *beleeve*, and *suffer*, the more they may expect of the Spirit, Joh. 7. 38. & Pet. 4. 14.

*Com.*

A Child of God may know the weight of *sin* by Christs *sufferings*: for if that strong Bar of steel did bend under the weight of our sins: what shall poor weak man do who is but a *reed*, or *rush*?

Be more thoughtful and careful, how to use what you *have* to Gods glory, then to gain *more*.

As our good works and performances, should have an operation upon our souls and hearts, to strengthen *faith*: so should our weakenesses, and sins, to work *repentance*.

The Lord freely *gives*, and justly *takes away*.

(The exercising of graces, do naturally destroy sin; and the more you abound in *Acts* of grace, the more you encrease the *habit*, Heb. 6. 22.

The Law causeth sickness of Soul, but the Gospel bealeth the same.

When Saints perceive their sins growing weak,

weak, they should then prosecute them most.

A Saint is to put forth his *Faith* in Prayer, & afterwards follow his *Prayer* with *Faith*.

In the midst of earthly *businesses*, the soul should redeeme some special time for *secret and private duties*.

It is the will of Christ, that Saints should rejoyce more in what Christ hath *done* for them, then in what they have *done* or *can do* for him.

Its a great condescension in God, to afflict or lay his hand upon man: and in that sense the Apottle exhorts *Beleevers*, not to despise or think little of the chastening of the Lord, Heb. 12.5.

Learn to observe what God gives without *asking*, and what he gives in *answer* to Prayer: for the one begets *thankfulness*, the other more *Prayer*.

Christ kept the Law *legally*, *Beleevers* keep it *Evangelically*: he perfectly, they purposingly, and endeavouringly.

A *Beleevers assurance* and chiefest joy, doth not arise from his *Sanctification*: (because that is imperfect here, in degrees) but from his *Justification*, Rom. 5. 2. 1 Pet. 1. 8.

A *Beleever* is to shut the eye of *Reason*, if he will clearly see with the eye of *Faith*.

Com.

The Promise is a Christians perspective, and his Faith his eye, with which he looks through it upon Christ, and God the Father in him.

Look upon Christ first *without* you, then search for him *within* you.

Ask thy Soul whether it be willing to receive Christ upon his own terms, and for his own sake, and to accept of Pardon and Life through him freely, without looking at all upon thy owne Righteousness; and art thou contented that Christ should be honoured in, and by thee, and thou despised, and dishonoured for his sake.

God carries on the work of grace in believers, usually.

1. According to their natural constitutions, and parts.

2. According to the means they are under, whether Legal or Evangelical.

3. According to the things he hath to do by them, or he intends to call them to suffer.

4. According to the shortness or length of time they are to live in the world.

5. According as they have been before their Conversion greater, or lesse sinners.

In Duties Christians should,

1. Look for to meet with God, and enjoy

*Spiritual Experiences, &c.*

85

enjoy communion with him.

2. Expect to hear, and receive from God.

3. To return somewhat to God; but yet know thou canst return but of his own to him, 1 Chron. 29. 14.

1. God did take off, and from his people their sins, before he laid them on Christ. And,

2. God cannot (in justice, and to speak with Reverence) take them off Christ, and lay them on them again.

God makes us feel him (or his hand) that he may hear us; strokes makes cries, and whippings mournfull complaints to him.

God troubles us that we may turn to him, and leaves us a while, for to see whether we will follow after him.

A saint sometimes is like a little Child in the Arms of the Father, or Mother, who may have Sugar offered to it by a stranger, which it may looke upon, and have some liking to, yet he will not thereby be drawt from the Father or Mother, to the stranger. So the bait of Temptation or Corruption, cannot, and shall not draw a Saint quite from Christ.

Com.

My soul bear up with Christ, be w<sup>th</sup> off from Sin, and the world; bear down thy

corruption, and bear forth thy Testimony.

The present Afflictions upon Gods people, are partly for their *sins*, & let them thank themselves, (yet God too) for their *Sufferings*.

Its strange, and a very bad Sign to see *Saints* look more upon the *sins* of the wicked to ripen them for misery, then after self-humiliation and holyness, to ripen And fit themselves for mercy.

And tis the Sign of a hard heart, to desire the wicked's Eternal destruction, for the obtaining of our *own* temporall, and corporall liberty; safety, and honour:

Com. As if one should desire to have another cast into the fire, and be burnt, that himself may be warmed.

- He that cannot pittie the Sinner, and hate sin, doth not reprove out of love to Christ, nor from a gracious Spirit.

- He that loves not a Reprover, and prizes not his reproof, neither profits thereby; is more his *sins*, than his Souls friend.

Com. - As a spoonful of Strong-water will be much prized (though but small) when one is fainting; or a little knap of Sugar after a bitter pill: so will a little comfort in or after affliction, be esteem'd by a Christian.

- If thou hast fallen into sin through violent Temptations, seek speedily for Repen-

tance



rance for it, recovery out of it, and reformation from it.

If God hath kept thee from falling, still fear, watch, pray, and live by Faith on Christ.

I have experienc'd sometimes, that thoughts of Gods goodness, and my own vileness coming in at once, have drawn tears of joy, mingled with sorrow.

No power can keep him in bonds, whom truth and innocency acquits.

Our end in being in the world, is not to be to our selves.

Though the people of God may be kill'd, yet they can neither be hurt nor overcome.

Christians though disagreeing in opinion, should agree in affection: and differing in Controversie, yet should agree in Charity.

It is a very sad thing neither to be careful to do well, nor to repent for doing ill.

The *Potion* that Christ gives us is not near so bitter, as his *Cordial* is sweet.

Christ deals with a Christian, as a man would with his wife, who made him drink a poyson'd cup for her sake, puts a drop of it upon her hand or face, which causes a *Blister*: onely to make her sensible what

*Conc.*

he suffered for her. Christians sufferings are but as a drop to the Sea, in comparison of Christs sufferings: or a little water put over the cup of poyson, whereof he drank.

As the nature of man doth seek prosperity, so likewise it doth abuse it.

Saints may partly know one another by grace, as well as by face.

Com. The Sun clouded, makes the Sun more desired; so Christ.

Fear not fire, if sin be not the fuel that maintaines it.

Com. That Physick works most effectually, that removes most bad humors, and purges away most Excrements: so doth that affliction that purges the heart, and life most from sin.

Com. Christians are like Rivers when they come near the Sea, the Tides come forth to meet them: so doth Christ by his spirit, and consolation, those Saints that are near heaven: and the greater floud there is in the River, the faster it runs; so Christians the more their Persecutions are, the swifter they fly by faith, and run in Holiness Heaven-wards.

Com. That's a sorry Child, that obey's his Father sooner for correcting him, then out of love to him, or in obedience to his command; and yet such naughty Children are too many Christians.

Things

*Spiritual Experiences, &c.*

Things are not to be beloved for the place sake, but the place for the things sake; as Gregory Bishop of Rome said. A good observation for those that put holiness in places.

The fear of *Death* is ingrafted in the common-nature of all men, but Faith works it out of *Christians*.

Nothing will be terrible where the love of God is apprehended; and nothing grievous; where love to Christ is exercised.

Learn to prefer *Christ* before self, and suffering above sinning.

Look for suffering as for exaltation, for it is an honour to be accounted worthy, and a double honour to be enabled and carried through safely.

I would not dye as long as I might live to honour Christ: nor live unless I might either live to doe, or suffer for him.

As the little Infant will not be content with the Mother without the breast: nor the breast without the Mother: so a Saint will not be content with Christ, without his Ordinances: much less with the use of Ordinances without Christ.

As a Physician leaves a man that (he sees after all means used) grows worse, and desperate: so doth the Lord, the hopeless sinner, that hath rejected all the Means

*Means of his own Salvation.*

*Com.*

As the heavy *Milstone* turns easily, and swiftly, by the strength of water: so doth the heart of man, by the powerful water of Gods Spirit.

Christ hath more to do, to bring men to be reconciled to God, then God to men: And that,

1. Because, God is *willing* and *inclined* thereto, but men *unwilling*.

2. Because, God is *Satisfied* with his *Son*, which men are not.

*Com.*

As *course Cloth* though put into the same *Fat*, and continued there a like time with Cloth which is *finer*, yet will not take so perfect a *colour*: so a man that is of a bad *nature*, though he be converted, will not appear so gracious, as he that hath a better *nature*; viz. one that is *quiet*, or *meek* by nature.

*Com.*

As the *Olive*, though it be grafted into the *Vine*, yet still brings forth *Olive* his own fruit as well as *Grapes*; so a Christian that is grafted into Christ, brings forth some *Fruit* of *Nature*, as well as of *Grace*.

If every Christian did follow closely his own *work*, the *Trade* of Religion would go better on.

It is a great part of a Christians trouble, that

that he can be no time what he would be :  
( viz. *sinless*, and *serviceful* ) nor at all  
times, what he is some times ; viz. *sligh-*  
*ting sin*, *judging self*, *loving Christ*,  
and *despising the world* greatly.

As a young Bird ( before his Feathers  
grow ) hops from one *Bough* to ano-  
ther, and returns to his *Nest* againe ; but  
when his feathers are grown, forsakes the  
Tree : so a Christian till his *Faith* be  
grown, goes from *signe to signe*, turning  
in to his own *righteousness*, but when his  
*Faith* or *assurance* is grown, he flies off  
*himself to Christ*.

As ground that is rough ; and full of  
roots requires more strength, and skill  
in Plowing : so old sinners hardened in sins,  
will require more skill, and power to  
convince, and convert them.

**My most Sanctifying Thoughts.**

1. The thought of Gods most free, and  
continued love to me.
2. The thought of what Christ hath done  
for me.
3. The thought of what I have *been*,  
and done against him.
4. The thought of what God, and Christ  
are to me, and I to them.
5. The thought of Christs *Excellency*,  
and



and some Saints Eminencies.

6. The thought of Death, and of Judgement.

7. The thought of what I shall be, and shall have hereafter.

Com.

As the Moon, and Stars receive all their Light from the Sun; so the Church, and Ministers receive all their knowledge from Christ.

A true Christian will desire to be freed,

1. Doubts of his Eternal condition.
2. The power of corruption.
3. The fieryness of the Law in the Conscience.
4. The fierce Temptations of Satan.
5. Scruples in matters of Opinion.
6. Wicked places, and persons, where a man can neither do, nor receive Good, nor be without danger of Evil.
8. The fear of Death.

A true Christian should be (and will be) much taken with, and rejoyce at,

Com.

1. The least revelation of truth.
2. The least Communion with God, and Christ, through the Spirit.
3. The least additional measure of holiness.
4. The least good Success God gives him in his work.
5. The

5. The least prosperity Gods people Enjoy in the world.
6. To be counted *worthy* and made *able* to suffer for Christ.

A Beleever should learn,

1. To know God in Christ.
2. Himself in Christ.
3. Christ in him.
4. Himself as he was without Christ;

1. Wicked, and wretched. 2. Unwilling and weak in good.

The life of a true Believer; is,

1. In the Lord, 1 Thes. 1. 1. 1 Joh. 2. 27.
2. On the Lord, Rom. 1. 17, Gal. 2. 20.
3. By and from the Lord, Joh. 6. 57.
4. To the Lord, Rom. 14. 8. Luke, 20. 38. Gal. 2. 19.
5. With the Lord, 2 Cor. 13. 4. 1 Thes. 5. 10. Rom. 6. 8.

Suffering is not only a *duty*, but a *Dignity*, and not only a *matter of necessity*, but of *choice* to a good Christian; For the *Cross* is inlay'd with a *Crown*.

God hath taken away some that were too good for the world, and God leaves others in the world to grow better by afflictions.

God requires from Saints but *Sincere obedience*, and utmost *endeavour*, but from Christ *perfect obedience*.

Some

Some Signs and Characters of a true  
CHRISTIAN.

**A** true Christian is one that hath had clear convictions of *sin*, (especially his *master-sin* and *unbelief*) and of *Christ*; that is, of the want, and worth of him; and of *Judgement*, that is, of punishment as the due desert of his sin, *Job. 16. 8.*

2. He is *unbottomed*, and *broken off* from himself, he hath no confidence in himself: his *Birth*, *Education*, *Parts*, *Performances*, and *best works* are impure, and imperfect in his own sight, *Phil. 3. 3. Isa. 64. 6.*

3. He is hardly brought to believe, he hardly believes that he doth believe, and hardly casts away his confidence when he doth once truly believe.

4. He upon self-suspicion doth greatly desire to be searched, and doth earnestly search himself, *Psal. 139. 1.* and last, and

5. He doth never resolve to go on in any sin.

6. He prays to God most against his *dearest* and *master-sin*, and praises God most when he hath power against it.

7. He

7. He never repents for any *sin* forsaken, *good* he hath done, or *affliction* he hath Suffered for Christ.

8. He hath *amity* to all Saints, and seeks *unity* among all Saints, and makes *Union-ship*, and *Saint-ship*, the ground of his fellowship, and *Communion-ship*, *Phil.* 1. 5. 1 *Pet.* 2. 17. *Rom.* 14. 4. 1 *Cor.* 1. 9, 10,

9. In reading of Scripture he observes what helps on his *holiness*, and teaches *self-denial*, as well as what increases *knowledge*.

10. He cares not what he *hath*, whither he *goes*, nor what he *suffers* with *Christ*, and *without sin*.

11. His *faith* helps on his *holyness*, and his *holyness* helps up his *faith*.

12. He is one that alwayes resolves to follow Christ through every *condition*, (or through thick, and thin) yet much *susppects*, and *fears* he shall not be able to hold out.

13. He seeks, and prizes *holyness*, to serve God here, as much or more then *happiness* hereafter.

14. He keeps himself from his own (i. e. his dear and master) *sin*, and *iniquity*, 2 *Sam.* 23. 24.

15. He

15. He fears God, and sin, more then men and suffering, *Gen. 39. 9. Dan. 3. 17, 18.*

16. He neglects not his duty, though he knows there is great danger in doing it, *Dan. 6. 10.*

17. He is one that is careful to lay in, and to get true grace in his heart, as well as in his Profession, as the wise Scribe, *Mat. 13.* and wise Virgins, *Mat. 25.*

18. He can and dare do nothing against the truth, *2 Cor. 13. 8.* Especially if he knows it.

19. He cleaves to the Lord, and follows after the Lord fully in the worst times, and when others forsake him, *Num. 14. 24. Job. 6. 68.*

20. He respects all, (and rejects none of Gods) Commandments, *Psal. 119. 6. 2 Sam. 22. 23.*

21. He takes patiently and thankfully the harshest words, and the hardest dealings of God, *1 Sam. 3. 18. 2 Kings 20. 19. Job 1. 14. to the end.*

22. He is much affected with, and afflicted for the Sufferings of the Godly, and Sins of the Wicked; as David, Jeremiah, Lot, Paul, &c.

23. He is one that when he is recovered out of his Backsliding, remembers his former



former good condition, and prizes it; and praises God, and hates his sin more than he did before, *Hos.* 2. 7. and 14. 2, 3, 8.

24. He seeks and esteems *Sincerity* more than any garnishing gifts, and prizes plain and poor Saints that are *honest* and *upright*, more than those that have *parts & wealth*, if they be lesse sincere.

25. He hath a great desire to joyn himself with the Saints of God, and to continue with them when he comes to know them, and to be convinced throughly of their wayes, *Psal.* 47. 9. *margin.* and 27. 4. *Cant.* 1. 7. *Isa.* 56. 3. 1 *Joh.* 2. 19.

26. He is one that knows the Voice of Christ, and will hear onely his Voice, *Joh.* 10. 4, 5. 1 *Joh.* 4. 6.

27. He is greatly *afflicted* and *troubled* at and for the *Affliction* of the Righteous, *Nehem.* 1. 3, 4. *Lam.* 3. 51.

28. He is one that exerciseth a good *Conscience* in all things, *Heb.* 13. 8.

*But what are the easiest Signs, or Marks, for young and weak Saints to find in them?*

29. He desires to fear God and His Name, and desires Grace for Grace sake, *Nehem.* 1. 11.

30. He doth enquire how he may be saved, *Act.* 2. 37. and 9. 6. and 16.

31. He is one that prays at his first Conversion, *Act. 9. 11.* God hath no still-born Children.

32. He desires earnestly the *sincere milk of the Word*, *1 Pet. 2. 2.*

33. He hath a *soft, circumcised, and new heart*, and is a *new Creature*, *Ezek. 36. 26. 2 Cor. 5. 17.*

34. He is either one that *suffers himself*, or is a *companion of such*, *2 Tim. 3. 12. Heb. 10. 33.*

*The care of a true Christian is,*

1. To wait on God, *Isa. 8. 17. and 25. 9.*
2. To walk with God, *Gen. 5. 22, 24. and 6. 9. and 24. 40.*
3. To work all his works in and for God, *Joh. 3. 21. Rom. 6. 10. 1 Cor. 10. 31.*
4. To bring his will to submit to the will of God in every thing, *Mark 26. 42. Heb. 10. 7.*

*Take heed of sinning presumptuously,*

(i. e.)

1. Knowingly, *Luke 12. 47. Heb. 6. 4, 6. 2 Pet. 2. 20.*
2. Willingly, and wilfully, *Hos. 5. 11. Heb. 10. 26.*
3. By contemning the *Law and Love of God*, *Prov. 3. 13. Rom. 2. 4.*
4. By

4. By slighting *Jesus Christ's Person, Power, and his Blood*, *Mat. 12. 24. Luke 19. 14. Heb. 10. 29.*
5. By blaspheming and doing despite to the Spirit of God, *Luke 11. 15. Heb. 10. 29.*
6. By falling into the hands of God without *Christ*, and true *Sanctification*, *Heb. 10. 29.*

A Christian in Affliction, if he understand not what God intends thereby, should believe God intends not to hurt him: As a *Wife* or a *Child* that a *Husband* or *Father* brings into a *Wood* or *Water*, yet they are confident it is not to *hang* or *drown* them.

*Com.*

It is a sign that People do not *repent*, when they grow worse, *Rev. 16. 9.*

A *passionate* and *troubled* spirit is like a little *Pryll of Water*, which every *showre* of *Rain*, or *Beast* that passes thorow doth change the colour of it, and make muddy.

*Quick Onsets* and *Endeavours to Reform*, are far better than many *Purposes* and *Resolutions*.

It should trouble a Christian much to have such *Graces* which he receives from God, beget so little good in him.

Oh my soul! will neither great *Love*,

great *Mercy*, great *Forbearance*, great *In-  
creasy*, nor great *Wages* prevail with thee  
to serve *Christ* freer and better!

or A deep *sence* of sin, begets deep *sorrow*  
for sin: and true *sorrow* for sin leads to wel-  
grounded *Faith*, from hence flows inward  
*Peace*, *Joy*, and *Holiness*.

The Lord would soon turn from his  
*Wrath*, if men were turned from their *Wic-  
kedness*.

A Christian is not only to be *contented*  
with any condition, but he is to be *reli-  
giously contented* (or in a religious manner)  
not as a meer man, and to see that the  
least things he hath more than he deserves,  
and the worst things that he endures, yet  
*sweetened* and *sanctified* to him.

Com. As a Husbandman when great Rain  
comes, unyokes his Oxen, and turns them  
home, (where they are feeding and gather-  
ing new strength to work again) So God  
doth his Children in time of *Affliction* and  
*Persecution*.

Com. A Christians time of *Affliction* is like to  
a *Womans washing* or *scouring day*, when  
the *Cloaths* or *Vessels* are all out of order;  
but it is in order to set them in a better  
frame speedily.

Of all men a Christian may be freer to  
*lose*, or to *part* with any thing than another  
man:

man: for he loses nothing but either what is hurtful to him, (to wit, his sins) or what he shall *regain* and *recover* of a better sort, and in a more abundant degree: As if he lose a *small temporal ESTATE*, he hath in *reversion* an *Eternal INHERITANCE*: If he lays down a body that is full of *Corruption*, he shall have another *free from Corruption*: and therefore he may say (better than the Heathen could) What I keep I *lose*, and what I give, or lay out, I *save*.

The Lord hath (I am perswaded) done more by the Afflictions which he hath lately brought upon his People, than either was done, or like to be done by any other wayes, or means: *Viz.*

1. He hath driven his People more together, and made them more one \* *Oneness* among Saints is a Pearl of great value.

\* *Unio*  
in *Latine*,  
signifies

2. He hath separated more between them and the *World*, like winnowing, drives a Pearl the Chaff further from the *Wheat*.

*Unio*, or

3. He hath convinced them more of their *miscarriages*, both towards him, and toward one another.

4. He hath made them to know persons and things better.

5. To prize *Spiritual Priviledges* and *Ordinances* more. Such a fulness as *Christi-*



and had of Ordinances made them despise them, like the *Israelites* the *Manna*.

6. To experience their own weakness of *Faith*, together with their great *misbelief*, by checking the over-much *Confidence* of his *Saints*.

7. To cry more *earnestly* to him, and wait more *constantly* on him.

8. They are unloaded and much discharged of the *burden* of the *World*.

A Christian should take heed lest he be giving way to his heart, to steal out *now* and *then* to *sin*, and get some *sweet-bits* thereof between *Duties*.

He should be careful also, to fence that *Gap* most, by which the *strongest Temptations* do enter ofteneft in.

There will be a reviving of *old sins*, if there be not *effectual Repentance* for them, and a care by *Faith* through all *Duties* and *Ordinances* to get new strength against them, and a *constant watch* kept over them.

When God makes the *World too hot* for his *People* to *hold*, then they will let it go.

A Christian comes not to know the *weakness* of his *Grace*, till the *Spirit* ceases to work in and by it: nor the *power* of his *Corruption*, till *Satan* works therein by his *Temptation*.

A Christian's *flesh* should keep from the *shew*, and his *Conscience* from the *guilt* of *Sin*.

*Sin's best* is before, but its *worst* is behind; and the *sting* and *tayl* of it longer than it self.

Where *Sin* is not *killed*, it will *kill*.

*Sin* was condemned by *Christ* to save the *sinner*, Rom. 8. 3. Oh then let not the *Sinner* seek to save the *Sin* to condemn *Christ* again.

As the natural *Sun* the nearer it is to us, and the more direct over us, the less shadow it casteth: So *Christ* the nearer he is to us, the less *Darkness* and *Sin* we have.

Christians should account *restraints* from *Sin*, *great Mercies* to them; but *Recoveries* out of *Sin* with advantage, *greater*.

*Sin* hath no *mother* but a man's heart, nor *father* but *Satan*.

*Sin* draws the *Soul* into it, either by *power* or *policy*, by *force* or by *fraud*.

Christians should not give offence *carelessly*, nor take offence *causelessly*.

Fear thy *Friends* more than thy *Foes*, thy *Sins* more than thy *Sufferings*, and *Liberty* more than *Bondage*.

Some Christians have four *Thorns* that grieve them, a *Thorn* of *Affliction* from *God*, a *Thorn* of *Persecution* from men,

and a Thorn of *Temptation* from Satan, and of *Corruption* in themselves; which is the worst, and that which should trouble them most.

Though a man may be bled in time of *self-ostentation* both by God and men; by God in *Affliction*, and by men through *Persecution*, *Reproaches*, &c. yet that Vein is apt to fill up still.

Christians should desire to be *hand-fasted*, and *heart-tied* to the Lord, and to be strong in *Faith* on Christ, *Love* to him, and *Resolution* for him.

*Self-loathing* destroys *self-love* much; and the more we *loath* our selves, the better we *love* others.

Christians should not envy the *patience* of God towards their Enemies; for it is nothing in comparison of what *grace* he shews to them.

If *Affliction* doth us good, we should not desire to be free from it, till it does us more good, much less, if it hath not done us any good at all.

The reason why men do not more magnifie GOD's *Grace*, is, because they do not behold their own *vileness*; and the reason why men do not see their own *vileness* more, is, because they do not apprehend God's *Goodness* more clearly and fully.

God's

God's Goodness and Grace are experienced much,

1. *In keeping the soul from sin, or recovering the soul, after falls, out of sin.*

2. *In succouring the soul in time of temptation.*

3. *In supporting it under Affliction.*

4. *In quickening it to, and carrying it through Duties.*

When a Christian comes to be as weary of his Sins as of his Sufferings, God will certainly put them to an end.

One of the chiefest works of the soul, is, *self-examination*; and yet a Christian will find himself *most backward* thereto, and *soonest weary* therein.

The more a soul is exercised in *spiritual meditation*, the less with *carnal temptation*.

The more frequent and powerfull in *private Prayer*, the more free from, and the more potent *against Corruptions*.

A true Christian may sometimes (as far as he is fleshly) desire and long to have his Lust satisfied: like a man in a Feaver that desires what is hurtful to him; but when he is out of that *sick* and *sinful fit*, he can praise God that he was kept from it.

*Comm.*

Take the *best Christian* at the worst, and you cannot discern any difference between him and a *wicked man*; and so a *Hypocrite* on the contrary.

*Search*

Seasonable and unexpected Mercies, are very sweet, and acceptable.

Com.

A Christian in affliction is like the *Duck* upon the *Water*, sometimes *swimming pleasantly upon the top of the Water*, and sometimes again *diving under Water*, and yet as safe then, as at any other time.

Justice should go by rule in all things, and neither *fame*, *falsehood* nor *favour* should point out persons for suffering.

*Fame*, *False-witness*, or *Zeal for the Truth*, I expect will bring me to my *Death*, if it be unnatural.

It is a common principle in Nature, That no man can or should judge his Enemy, or be Judge in his own Cause.

A suffering Christian should see that *Innocency* be the ground-work of his *Suffering*, and *Patience* the perfection thereof; or *Innocency* the beginning, and *Patience* the effect thereof.

To be in a *little Prison*, is in one sense better than to be in a *great one*: for a man shall not weary himself so soon in walking in it: And what is the whole World but a Prison to a Christian?

*Slothfulness* is the Cradle of *Sin*, which the Devil rocks.

Christ will be soon sensible of those *Saints Sufferings*, that are sensible of their own *Sins*.



It is the *least* of Afflictions to be afflicted by men, for they can afflict but the outward man only; and of all Enemies *Man* is the weakest. But *God, Conscience, yea Satan, and Sin, can and do afflict the Soul,* which is more intolerable.

There is no power in the Creatures to do either *good or hurt*, but as God disposes them; for it is *God that puts his Sword in to their hand*, Ezek. 30. 24.

Persecutors do with Christians as men do with Fish that are upon dry-land, fling them into the Water and their own Element *Heaven*, and they think they harm them in *casting* them into their own Center.

*Com.*

Christians should no more fear *Men*, nor care for *Afflictions* or *Persecutions* from them, than *Wives* and *Children* should fear to see their *Husbands*, or *Fathers*, carry *Swords, Axes, or Rods* in their hands: for so, and no otherwise are the Wicked in God's hand, *Psal. 17. 14. Isa. 10. 15.*

Take heed of *reproving* or *upbraiding* another in *self-passion*, or to provoke his *passion*.

The Lord now shakes his *visible Church*, as a Tree is shaken, that the rotten fruit may fall off.

Christians *in* and *under* their *Sufferings*, should be growing *holy*; and *through* their *Sufferings*,

Sufferings, be going and growing more happy.

They have but a *slight Profession*, whose Profession doth not lead them out of Sin, and through *Suffering*.

*Some Observations and Experiences concerning Dreams.*

1. That some are *divine*, and doubtless from God.

2. Some others *natural*, either from the constitution of the body, the business where-in one's mind or body have been exercised about, or from the nature of the meat that one hath eaten, or of the weather, if wet and moist, then *doleful and sad Dreams*, &c.

3. Some *diabolical*, or from the Devil: sometimes these are obviously wicked; as *murderous, malicious, unclean, gluttonous*, &c. But those that are most dangerous, are *deceptive Dreams* (such doubtless as the false Prophets had, *Jer.* 23. 25. and 29. 8. *Zech.* 10. 2. *Jude* v. 8.) whereby the Devil deceives them, and they deceive others.

Satan can spin a fine small thread from our *fancies and imaginations*, and then weave a *Cobweb* to take the foolish Flies, that are more doted about Dreams, then diligent to learn, or to do their duties according to the Scriptures. Yet let not this make

make Christians either condemn or cast away all their Dreams: For,

1. God promised that in Gospel-days, some Christians should dream Dreams, *Joel 2. 28. Act. 2. 17.*

2. God did in Gospel-dayes, to wit, in the dayes of Christ and his Apostles, manifest himself to divers of his People in that way, *Matth. 1. 20. and 2. 12. Act. 18. 9.*

3. This way of revealing Knowledge, and God's Mind unto men, was before the Law, *Gen. 31. 10, 11, 24. and 37. 5. Job 33. 15. Numb. 12. 6.* and by no Scripture appears to cease.

Careless hearing makes carnal hearts, and carnal hearts make cursed lives.

Be not too forward to draw on Persecution, but rather be preparing for it against it comes: for do but keep a good Conscience, and shew it in a godly Conversation, and you will be sure not to want suffering.

He that will be much in self-denial, must be much in self-tryal.

If we could be contented to be altogether without Christ, or with part of Christ; we need not suffer Persecution.

An Erroneous Conscience is a sore Judgment; for a man sins if he follow it, and a man sins if he goes contrary to the dictates of it.

That

That Preacher preacheth well, that (by the help of the Spirit) drawes his *Sermon* out of the *Scripture* and his *own heart*, and shewes it in his *practice* before he utters it in the *Pulpit*; and he speaks to the heart, that speaks from the heart.

For what a Preacher *does*, aswel as what he *speaks*, is *Doctrine* to the People.

The chief end of all the *Scriptures*, is to *know God*, and to *worship him rightly* being known.

Truth brings no Absurdity with it.

The end of the *Law* is not to bring men under its *Righteousness*, but under *Christ's Righteousness*.

*Com.* A man that is in *Christ*, is like a man that hath a great *Stock*, it will make him active.

*Christ* is a *Retreating-Place* to Believers, *Psal. 116. 7.*

*Com.* The Promises of God are as Herbs in a Garden, we are never the better for them unless we know their *nature*, and how to use and apply them.

*Com.* Believers are sometimes like *Pumps* that have water in them, and yet seem dry till some *fresh water* is poured into them: So they are as those that have no *Grace* till the Lord gives them some *fresh Grace* to act *Grace* formerly received.

Let none marvel that a Cloud covers and hides the splendor of the Stars, when there hath been such an *Eclipse* upon the *Sun*: no more that such *small sufferings* should befall the *Saints*, when the *Son of God* did suffer *so much*.

Christians should take heed lest God should sue them upon an *Action of Waste*, for wasting *Time* and mis-spending *Mer- cies, &c.*

Likewise, lest they over-shoot them- selves in things lawfull: for mark this, most of a Christian's *failings* are either from *good ends*, or *excess in lawful things*.

Sence of *Misery* must precede sence of *Mercy*.

There are two degrees or sorts of *Mis- eries*, (1.) *sinning*, (2.) *suffering for Sin*. And two degrees or parts of *felicity*, (1.) *Freedom from Sin and Suffering*, and (2.) *Fellowship with God in Grace and Glory*.

At the day of death (but specially at the Day of Judgment) a Saint will wish he had *sinn'd less*, *serv'd God better*, and *suf- fered for him more*.

He is a strong Christian that seeks God's *Glory* more than his *own Salvation*; but no Christian that seeks neither.

As it is the character of all *Hypocrites* (especially these of the latter days) to love *them-*



themselves and their pleasures, more than God, 2 Tim. 3. 2, 4. So of true Christians to love God better than their own lives, Rev. 12. 11.

Satan is said twice to be cast out of Heaven, and once cast down, Rev. 12. 9, 10.

Duties ill perform'd (or carnal Duties) are spiritual sins.

Take heed of Unbelief: for,

1. It cuts you short of Christ and all his benefits and promises.

2. It binds all your other sins upon you.

It is both Humanity and Christianity to be courteous, kind and merciful to all; but not to be friendly with all, much less to confide in all, or commit your counsels to all.

Christians are apt often to be most weary of that condition that doth them most good.

It is a great evil in Christians to desire to come out of Affliction, before it hath wrought Gods end upon, and in them. As a man that is weary of his Physick whilst it is working.

Com.

As a husband that bestows Jewels upon his wife, when she delights more in them than in her husband, takes them away again from her: So Christ doth with his People when he sees them abuse the good things he bestows upon them.

When

When, and where Wickedness is most, then and there the godly should strive to be most godly.

As the *Snow* covers many fowl and dirty places, and things; yet when it is melted, those things will appear: So profession covers many corruptions, which when men fall from, their base wickedness will appear: *God* doth never out-speak, or out-promise his *Power*, *Truth*, and *Faithfulness*.

Com.

If *God's* people could be diligent at their own work, and leave *God* at his work, they need not fear successe.

As the *Stars*, the higher they are, the swifter their motion: So *Christians*, the more spiritual, the more Active in the service of *God*.

Want of love to the *Saints*, and sensible thoughts, and consideration of their Condition, makes us pray so seldom, and so strait-hearted for them.

Godliness is an eying of *God*, owning of *God*, and imitating, and respecting of him in all our waies.

Nothing comes amisse to a Godly man, but *Sin*.

*Sin* undiscovered, or unconsidered, becomes *Sin* unrepented.

h

Christians

*Christians* may with Godly boldness, and reverence as well expect (through *Christ*) that *God* will do his work, which he hath promised, as he requires they should do the work they are commanded.

There are many, that serve themselves of *Christ*, but few that serve *Christ*, for his own sake.

It is hard to be skilful in the work of believing, and diligent in the work of sanctification at once, because there is a double self-denial therein, of our righteousness and sins. A *Christian* should learn to discern the *Good*, and *Evil*, and strive to improve the *Talents* he hath received better.

If *Gods* people were not sometimes afflicted, they would forget both *themselves*, and others; for affliction works *humiliation* in men themselves, and compassion towards others.

*Christians* should labour, to see so much bitterness in Sin, as may sweeten *Christ*; and so much sweetness in *Christ*, as may embitter sin to them: and labour to attain to more knowledge in the *Covenant of Grace*; and to such a measure of true Repentance, and Reformation, as may make believing easy, and *Holiness* delightful.

It is a hard thing for a Profane man to attain to the shadow; a careless (though true *Christian*) to the substance of *Religion*. So for the true Saint, that hath the substance, to keep up the sence, and savour either of good *Jesus*, or bad *Sin*, in his heart alwaies. Oh, what *time* do Saints mispend? what *duty* neglect? what *Mercy* slight? what *Corruptions* imbrace? what *Temptations* lye under? what *corrections* undervalue? Oh, what *heart-qualms* and *fleshly weakenesses* cry upon them to make ready? and yet, how *unready*, how *unripe*, *unwilling* *unmindful*, and *unthoughtful* are we of our latter end? and this, because we are *unassured* of grace, *unweaned* from the world *unweary* of *Sin*, *unbroken* from self, and *inapprehensive* of the glory to be revealed, and enjoyed hereafter.

*Christians*, should be alwaies pressing for some clearer, and fuller Tokens of *Christs* love; for more of his constant and continued presence, for more sence and experience of the inward workings of his spirit, and for more of his likeness, and Image in Heart and Life.

As a corrupt breath, darkens a transparent Glass, so doth corrupt communications, or a carnal conversation, the *Gospel* and *Godliness*.

Gods people have the love of God shew-  
ed to, and set before them, shod in them, and  
sealed to them.

Com.

Christians should be like fish in salt wa-  
ter, keeping themselves among the wicked  
pure and uncorrupted; and not as glow-  
wormes making a shew of having light, but  
not having it indeed in them.

Let not a Christian leave off his running,  
till he comes to the end of his Race, but like  
the Moon, though she be eclipsed, yet for-  
sakes not her Orbe, nor discontinues her  
Course at all.

Men that are converted, may say as the  
woman of Samaria said, Joh. 4. 39. &c.  
*Now we believe not because of thy saying, for  
we have heard him our selves*; That though  
the Preacher tels them things outwardly,  
they come also to see and hear Christ him-  
self in their hearts.

Christ hath sufficient power to propa-  
gate his Gospel, and work in the World,  
though all his Messengers should be slain,  
or shut up; And therefore they should not  
do evil, in hope of doing good, comply  
with mens Ceremonies, under the Notion  
of propagating truth; or pretend their mi-  
nistery, when they intend their maintenance.

It is a sad thing to be armed with know-  
ledge, but not with power against Sin.



I have often experienced the truth of that Scripture, *That God is a present help in time of trouble*; especially, when I cry unto the Lord for help, even in the *hour and moment* of violent temptation, God hath heard me, and frightened away the Temptation.

The wonderful work of God is much seen in preserving the *Saints*, from the worship of the *Beast*, *Rev. 15. 2, 3.*

Be sure to praise God, when you receive power against *Sin*, and *Temptation*; and you shall be sure to find God ready to give you power another time, when you want it.

When thou art talking with thy *Enemy*, be sure to have thy eye upon his *Sword*, and thy hand upon thy own; watch how *Satan*, or *Sin* intends to overcome you, and how you may best disadvantage them.

Be still employed in doing good, and you shall not be much tempted, or troubled with *Evil*.

Some *Christians* have more trouble from, and for temptation and *Sin*, in one day, than they have for suffering many *Months*.

Though a *Christian* should not adventure, or dare to do, or commit the least evil, to gain the greatest good; yet sometimes God makes some sin to do more good to a true *Saint*, than many *Ordinances*, and

Cons.

I. 34

Perkins in  
his Case of  
Conf.

and services: As a man, that hath had great *Plague-sores*, after they have been broken and healed, the party becomes more healthy many years after, (or as some of the *Physicians* say) the strongest poyson (as *Opium*) if it can be mastered and corrected, it becomes the most Sovereign *Physick*. But no other *Physician* but *Christ*, can make *Sin* work good to the *Godly*, as that expreſſion of the *Apostle*, *Rom. 8. 28.* *All things work together for good*; is judged by many Interpreters, to comprehend *Sin* in it, as well as suffering; (as the same words, *All things*, are taken in other *Scriptures*, *Act. 13. 39. Eph. 5. 13.*) And some say, that the drinking of the wine, wherein the *Viper* (which is one of, if not the most poysonful Creature) hath been drowned, will cure the *Leprosy*. But this *Viperous Poyson, Sin*, is warily to be thought on, and understood; and 'tis as when a *Husband-man* sees a *Mole* spoyling his ground, he is moved the rather to turn water over it; which is a means to kill and drown many more: So a true *Christian*, sometimes at the sight or sence of one corruption, maketh search for, and finds out many, which puts him more earnestly to wrestle with *God* for more of his *Spirit, Power* and *grace* against them all.

A *Hypocrite* knowes more than he is willing to do; but a true *Saint* desires to do what he knows, and to know more that he may do more and better.

The liberty of a *Saint*, is not to be indifferent to do *this, or that*, but to be free in things that are excellent. The actual sins of Men, do not so much offend *Christ*, as that they will not have him to be their *Saviour*.

Some means to help on *Assurance*, and *Holiness*.

1. Labour after a clearer knowledge of the *Covenant of Grace*, and *Testament of Christ*; as what *Christ* hath done, and suffered; for whom, and upon what conditions men come to partake thereof.

2. Consider these two works, of *Holiness*, and *Assurance*, to be the proper works of the Spirit of God, and therefore is called the *Spirit of Holiness, and of Grace*, because it doth *sanctify* and *Seal* the people of God, *Rom. 1. 7. Zach. 12. 10. 2 Thes. 2. 13. Ephes. 4. 30.*

3. The Soul is to be perfectly off from beholding or depending upon any thing in self, or done by self, *Esa. 64. 6. 2 Cor. 1. 9. Rev. 3. 17.* When the spirit of God seals our Souls as witnesses, we do believe, and

*Scriptural Observations, &c.*

and are Gods Children, *Eph. 1. 13. Rom. 8. 16.* there will be none of our own Signs, or qualifications seen: but like the Stars, they will disappear when the Sun shines; yet are still Stars, and fixed; so are Graces in believers.

4. Be diligent in praying for Assurance, and in using other means, especially self-examination, *Heb. 6. 12. 2 Cor. 13. 5.*

5. Take heed of all Sins, for they put back the Soul, both in believing and holiness, *Psal. 51. 8, 11. Luke 22. 31 32.*

6. Give not way to hard thoughts of God, neither entertain that principle of falling from Grace (which cannot possibly consist with Assurance) See *Esa. 63. 16 and 64. 8. Jer. 3. 19. and 32. 40. Phil. 1. 6. Rom. 8. 35, 36.*

7. Look narrowly to your Hearts, Tongues, Steps, and Waies, and keep a Diary of Gods dealings, and your own walkings. *Prov. 4. 23. Psal. 24. 25, 26. Heb. 12. 13.*

8. Exercise Repentance constantly upon every slip, and fall into sin; confess them, mourn for them, be ashamed and humbled for them, and labour to hate them, and loath your selves for them, *Lev. 26. 40, 41. Psal. 32. 15. Jer. 3. 21. Ezek. 7. 19. 2 Cor. 7. 11. Jam. 4. 8, 9. Exo. 20. 43.*

THE  
**Lamentations**  
 OF  
**JEREMIAH**  
 IN  
**METER.**

CHAP. I.

**H**ow doth the City sit alone  
 that full of People was  
 How is she become a widow  
 she that was great  
 Among the Nations, and Princess  
 in Power and Glory  
 Among the Provinces; Is she  
 become Tributary?



*The Lamentations of*

1 She weepeth *now* sore in the night,  
and on her cheeks are teares :

She hath none *for* to comfort her,  
*among all her Lovers.*

All her Friends have dealt treach'rously  
with her, *and now* they are

Become her *real* Enemies,  
*she could not them beware.*

2 *Judah* is gone into Bondage,  
because of Affliction,  
For their greatness of Servitude,  
*how sad is dear Zion?*

She dwelleth among the Heathen,  
she finds no rest, *but waits,*  
Her Persecutors overtake  
—her between the *sore* straits.

4 The ways of *Zion* do mourn *much*,  
because none come of late,  
Unto the solemn Feasts : but all  
her Gates are desolate :  
Her Priests do sigh, her Virgins are  
afflicted too, *no less,*  
And she, *Jerusalem* her self,  
is in great bitterness.

5 Her Adversaries are the chief,  
her Enemies prosper,

Jeremiah in Meeter.

3

Because the Lord himself, for sins,  
hath so afflicted her:  
For her many Transgressions,  
into Captivity,  
Her little children are now gone,  
before the Enemy.

6 And from the Daughter of Zion,  
all her beauty departs;  
Her Princes have lost their Courage,  
and are become like Harts  
That find no pasture any where  
and they are gone faint  
Without strength before the face of  
the Pursuer they be.

7 Jerusalem minded in the  
days of her Affliction,  
And of her Miseries, all her  
pleasant things that are gone,  
That she had in the dayes of old,  
when her People did fall

\* By the hand of the Enemy,  
and none help'd her at all,  
The Adversaries look on her,  
and at her Sabbaths mock'd,

8 Jerusalem sin'd grievously,  
therefore she is remov'd:

\* Dutch  
Transl.

*The Lamentations of*

All that did honour her *before*,  
hate her, and not regard;  
Because they saw her nakedness;  
she sighs and turns backward.

9 Her filthiness is in her skirts,  
she her last end not minds;  
Therefore she came down wonderfully,  
no comforter she finds.

O Lord behold my affliction,  
for the proud enemy  
*Against thee; and against me* Lord  
himself doth magnifie.

10 The adversary hath spread out  
his hand on all *strongly*,

Her pleasant things for she hath seen  
into the Sanctuary:

The heathen entred whom thou didst  
command that there should none,  
Of them at all enter into,  
thy Congregation.

11 All her People do *sadly* sigh,  
they seek bread *but in vain*,  
They gave their pleasant things for meat,  
to bring their souls again.

See O Lord and consider *me*,  
for vile I yet remain.

**Jeremiah in Meter.**

12 Oh is it nothing unto you,  
all ye that do passe by?  
Behold and see if that there be  
any sorrow like my  
Sorrow, which is done unto me,  
wherewith the Lord now hath  
Afflicted me, in the day of  
his fierce anger, *and wrath.*

13 Fire from above, into my bones,  
*in justice* he hath sent,  
And it prevaileth against them  
*by which my strength is spent.*  
For my feet he hath spread a net,  
he back hath turned me,  
*Yea,* he hath made me desolate,  
*and all the day fainty.*

14 The yoke of my transgressions,  
is bound by his *own* hand;  
They are wreathed and are come up  
on my neck *as a band.*  
He hath made my strength for to fail,  
the Lord delivered me;  
Into their hands, from whom I now  
cannot rise *or get free.*

15 The Lord hath trodden under foot  
all my men *once mighty,*

*The Lamentations of*

And in the midst of me *he hath*  
 called an assembly,  
 Against me to crush my young men :  
 the Lord trod the Virgin  
 The *comely* daughter of Judah  
 in a wine-press for sin.

16 For these things *do* I weep, mine eye,  
 mine eye pours water down,  
 Because the Comforter that should  
 relieve my Soul, *and own*,  
 Is far from me, and my children  
 are desolate, *you see*,  
 Because the Enemy hath *so*  
 prevailed *over me*.

17 *Sad* Zion spreadeth forth her hands,  
 to comfort her there's none :  
 The Lord commanded concerning  
*Jacob*, and *his Zion*.  
 That his Enemies should surround  
 him : *yea Jerusalem*  
 Is *as a* menstruous woman *now*  
 abiding among them.

18 The Lord is *wonderful* righteous,  
 for I rebelled have :  
 Against his just commandment  
*for all this he can save*.

Hear

Jeremiah in Meeter.

Hear I pray you all People *then*  
and this my sorrow see :  
My maids, and my young men are gone,  
into Captivity.

19 I called unto my Lovers,  
but they deceived me,  
My Priests, and my Elders gave up  
the ghost in the City; (souls  
While they sought their meat that their  
therewith reliev'd might be.

20 Behold O Lord for I am in  
*grievous* distress and woe,  
My bowels are troubled mine heart  
is turn'd within me too.  
Because I have most grievously  
rebelled *this is come*,  
Abroad the Sword bereaveth *much*,  
there is like Death at home.

21 They *my foes*, have heard that I sigh,  
there's none to comfort me,  
Yea all mine Enemies have heard,  
of *this* my misery.  
They are glad that thou hast done it,  
thou yet the day wilt bring  
That thou hast call'd, and they shall be,  
like unto me *suffering*.



*The Lamentations of*

22 Let all their wickedness, O Lord,  
in time come before thee :  
And do unto them according  
as thou hast done to me;  
Because of all my transgressions,  
committed against thee,  
For my sighs are many for sins,  
and my heart is fainty.

---

C H A P. II.

**H**ow hath the glorious Lord cover'd  
the daughter of Zion;  
With a thick cloud in his anger,  
and from Heaven cast down  
Unto the earth, (*the lowest state*)  
Israel's whole beauty,  
And forgot his foot-stool in the  
day that he was angry?

2 The Lord hath swallowed up all the  
inhabitants, well known,  
Of Jacob and hath not piti'd;  
in his wrath he threw down  
The daughters of Judah's, strong holds :  
he brought down to the ground,

He

He hath polluted the kingdom  
and her Princes *once crown'd*.

3 In his fierce anger he cut off  
*Israels* horn fully:

He hath drawn back his right hand from  
before the enemy.

And he is *grievously* incens'd  
against *Jacob* (*with ire*)

Which round about, sorely devour'd  
like to a flaming fire.

4 He also bent his *mighty* bow,  
like as an enemy,

He *likewise* stood with his right hand  
ev'n as an adversary.

And slew all *things* that did appear  
pleasant unto the eye:

In *Zions* daughters rent like fire  
he pour'd out his fury.

5 The Lord was as an enemy,  
he *Israel* swallowed,

And all her *stately* Pallaces  
he hath quite devour'd.

He hath destroyed his strong holds,  
and hath increased in

The daughters of *Judah's* mourning  
and sorrow for her *sin*.

6 And

- 6 And his Tabernacle away  
he did take violently,  
As a Garden he destroy'd his  
places of Assembly :  
The Lord caus'd Sabbaths and solemn  
feasts to cease in *Zion*,  
He hath despis'd the King and Priest  
in his indignation.
- 7 The Lord hath cast off his Altar  
he loath'd his sanctuary,  
Her pallace wals, he gave up to  
the hand of th' enemy,  
And they in the house of the Lord  
have lifted up a voice,  
As in the solemn feasting-days  
appointed to *rejoyce*.
- 8 The Lord hath purposed also  
the wall to undermine,  
Of the dear daughter of *Zion*  
he hath stretch'd out a line :  
And he hath not withdrawn his hand  
from cruel destroying  
For he made rampart and walls mourn  
they joyn in languishing.
- 9 Her gates are sunk into the ground  
her Bars are spoil'd and burst,

Her

Her King and her Princes carried  
among the Gentiles curst :  
The Law is no more to be seen  
her Prophets also find  
No vision nor Revelation  
from the Lord, of his mind.

10 The Elders of Zions daughter  
sit on the ground silent ;  
They have cast dust upon their heads,  
in great astonishment ;  
They have girded themselves also,  
with sack-cloth they are found ;  
The Virgins of Jerusalem  
hang their heads to the ground.

11 Mine eyes do greatly fail with tears ;  
my bowels are troubled :  
My liver ( and my inward parts )  
on the earth is poured :  
For the breach of the Daughter of  
my People in misery ;  
For the babes, and sucklings swoon in,  
the streets of the City.

12 They say to their Mothers, where is  
the Corn and Wine ? ( we die )  
When they swoon'd as the wounded in  
the streets of the City.

When

When their *precious* soul was poured  
and *surrendered* again,  
Into their *dear* mothers bosom,  
*but all this was in vain.*

13 What thing shall I *at this time* take  
to testify for thee ?

Or, what thing shall I parallel  
to thee in *miser*;

O daughter of *Jerusalem*?

what shall I (*think upon*)

Equal to thee that I may give  
the consolation ?

O Virgin daughter of *Zion*,

for thy breach is very

Great, like the sea, who can heal thee ?

*of this thy misery.*

14 Thy Prophets have beheld *both* vain  
and foolish things for thee,

And they have not discovered,

thy *great* iniquity,

To turn away thy sore bondage,

*by bidding thee repent ;*

But saw for thee false burdens, and

causes of banishment.

15 All that passe by, do *now* at thee

clap their hands together,

They

They hiss and wag their heads now at

Jerusalem's daughter:

Saying, is this the City that

men call the perfection

Of beauty, the joy of the whole

earth? *Is this that Zion?*

16 All thine enemies have open'd

their mouths wide against thee;

They hiss and gnash the teeth, they say,

(and that triumphantly)

We have now swallowed her up quite,

this is the day surely

That we look'd for, we it have found,

we have seen it fully.

17 The Lord hath done what he devin'd,

and he hath fulfilled

His words, that in the days of old,

himself had commanded:

He threw down, and hath not piti'd,

and caused thine Enemy to

Rejoyce o're thee, and he set up

the horn of this thy foe.

18 Their heart cried unto the Lord,

O wall of the Daughter

Of Zion; day and night, latit coats

run down like a river.

Give



Give thyself, O Jerusalem,  
no rest nor quietness,  
Let not the apple of thine eyes  
cease, whilst thy foes oppress.

19 Arise and cry out in the night :  
in the first watch (*with grace*)

Pour out thy heart like water now  
before Jehovah's face.

O lift up thy hands towards him,  
for the life of thy sweet

Young children that for hunger faint,  
in top of every street.

20 Behold O Lord, and consider  
to whom thou this hast done :

Shall the woman eat their own fruit,  
and babes of a span-long ?

Shall the Priest and Prophet be slain  
in the Lords Sanctuary,

21 The young and old lie on the ground  
in the streets *openly*.

My Virgins and my young Men are  
fallen by th' sword *sadly* :

Thou slew'st them in thy angry day,  
thou kill'st without pity.

22 Thou cal'st as in a solemn day  
my terrours round about,

**Jeremiah in Meeter.**

13

So that in the day of the Lord's  
anger none scaped (*one*)  
Nor remained: those that I have  
swaddled and brought up, so,  
Mine Enemy hath consumed,  
*my sin hath caused this woe.*

---

**CHAP. III.**

- I** the man that affliction saw  
by the rod of his wrath:  
2 Into darknets but not to light,  
he led and brought me hath.  
3 Surely against me he is turn'd,  
he turns his hand all day.  
4 My flesh and skin hath he made old  
he brake my bones *away*.  
5 He built against me, and compass'd  
with gall and travel me,  
6 He set me in dark places, as  
they that of old dead be.  
7 He hedgd me round, I cannot scape:  
he made my chain heavy,  
8 He also shuts out my prayer,  
when I do shout and cry.  
9 With hew'n stones he inclos'd my ways,  
my paths he made un-straight:

10 Like

- 10 Like Bear on Lion secretly,  
for me he lies in wait.  
11 And he hath turn'd aside my ways,  
and in pieces pull'd me.  
Yea he hath made me desolate,  
great is my misery.  
12 He bent his Bow, and set me as  
a mark for the Arrow :  
13 The Arrows of his Quiver he  
made through my reigns to go.  
14 I was a Scaffe and derision,  
to all my own People,  
Also their song all the day long  
( this to my sore trouble )  
15 He fil'd me with bitterness, he  
made me drunk, with wormwood,  
16 He brake my teeth with gravel-stones,  
with ashes he me clad.  
17 And thou hast also removed  
my soul far off from peace.  
And I forgot prosperity  
by this my bitterness.  
18 And I said my strength and my hope  
from the Lord is quite gone :  
19 Minding the wormwood and the gall  
in this my affliction.  
20 My soul doth still remember them,  
and is humbled in me :

like a

21 This

# Jeremiah in Meeter.

17

- 21 This I recall to mind, therefore  
have I hope, *Lord, in thee.*
- 22 It is of the Lord's mercies that  
we are not consum'd *quite,*  
Because his compassions fail not,  
*we live still in his sight.*
- 23 They are renew'd ev'ry morning,  
great is thy † truth *in them;*
- 24 The Lord's my portion, saith my soul,  
therefore 'ile hope in him. *† Faithfulness.*
- 25 The Lord is good unto them that  
wait for him *patiently,* *The heb.*  
And good unto the soul that doth  
seek him *effectually.* *word signifies also*
- 26 It is good that a man should both  
hope, and wait quietly:  
For the salvation of the Lord,  
*which unto his is \* nigh.* *so Truth*
- 27 It is good for a man that he,  
the yoke in his youth bear;  
28 He sits alone and silence keeps,  
for on him he bar't *there:*
- 29 He putteth his mouth in the dust,  
if perhaps hope may be;
- 30 He gives his cheeks to him that smites,  
fil'd with reproach is he.
- 31 Nevertheless the Lord will not,  
cast off for ever *such,*
- 32 But though he cause grief, yet will he  
express compassion *much.*

\* Psal.

85. 9.

*The Lamentations of*

According to the multitude  
of his mercies, *often.*

33 For he afflicts not willingly,  
nor grieves the sons of men.

34 To crush under his feet all the  
*poor* prisoners of the world.

35 To turn aside mans right before  
the face of the high *Lord.*

36 To subvert a man in his cause,  
the Lord doth not approve,

Who saith, and it comes to pass, when  
God wills it not above.

37 Out of the mouth of the most High,  
proceeds not good and evil,

Why doth the living man complain?  
man's plagu'd for being sinful.

40 Let's search, and try our ways and turn  
back to the Lord, quickly:

41 Let's lift our hearts with hands to God  
that's in the heavens *high.*

42 We have transgressed and rebel'd,  
thou hast not pardoned:

43 Thou hast cover'd *us* with anger  
and us persecuted:

*Yea, Jehovah* thou hast us slain,  
and hast not pittied.

44 Thou coveredst thy self with a cloud,  
*and our condition now,*

*Is such* that our prayers could not  
unto thee *Lord* pass throw.

45 Thou

- 45 Thou mad'st us as the off-scouring,  
and refuse among men :  
46 All our enemies against us,  
their mouths *daily* open.  
47 Fear and a snare is come on us  
distresse, and destruction:  
48 *Therefore* with rivers of water,  
mine eye *still* runneth down,  
For the daughter of my People,  
most sore destruction ;  
49 Mine eye drops down and ceaseth not  
without intermission.  
50 Till the Lord look down and behold,  
*my case* from heaven *high*,  
51 For th' daughters all of my city  
my heart's mov'd by mine eye.  
52 Mine enemies chased me fore  
like a bird causlessly,  
53 In th' dungeon they cut of my life  
and cast a stone on me.  
54 Waters flowed over mine head,  
then I said, I am gone,  
I call'd upon thy Name, O Lord,  
out of the low dungeon. ( ear  
56 Thou heardst my voice, hide not thine  
at my breathing, my cry.  
57 Thou drewest near, bid'st me not fear,  
that day I call'd on thee.  
58 My soul's causes, O Lord, thou plead'st  
thou didst my life redeem.



## The Lamentations of

59 Judge thou my cause, O Lord, *again*,  
for thou my wrong hast seen.

60 Yea all their vengeance *at all times*  
thou *perfectly* didst see ;  
And their imaginations all,  
wrongfully against me.

† So in  
the He- 61 Thou hast heard their reproach, O Lord,  
brew. all their † thoughts 'gainst me *still*,  
62 The lips of those (*my foes*) that rose  
against me, *to my ill*.

Also their *ungodly device*  
against me all the day,

† So in  
the He- 63 At their down-sitting and rising,  
brew. I am their † *song* *always*.

64 Render to them a recompence,  
O Lord, according to

See in  
Job. 30. 65 Their handy works, give them thy curse  
yea them hearty sorrow.

9. the  
same  
word. 66 Persecute and destroy them in  
anger from under \* *thy*

\* The Glorious heavens, who onely art  
the Lord God *Almighty*.

## C H A P. IV.

† So heb.  
\* Heb.  
sanctity. **H**OW is the gold *now* become dim !  
How's the most fine gold chang'd !  
In † th' head of ev'ry street the stones  
Of th' \* Sanctuary out are pour'd.

## Jeremiah in Meeter.

- 2 The precious sons of Zion like  
to fine gold, how are they?  
Esteem'd as works of Potters hands,  
the pitchers made with clay!
- 3 Yea the † Dragons draw out the breast, † *Heb.*  
they give suck to their young. *See Mat*  
My Peoples daughters like fierce \* owles *I. 3.*  
of desarts is become. *\* Marg.*
- 4 The sucking child's tongue cleaves to the  
roof of his mouth for drought:  
The \* babes ask bread, and no man doth *\* So Isa.*  
break it to them, *though sought.* *3. 4.*
- 5 They that delicately did feed,  
in the streets are des'late:  
They that in scarlet were brought up,  
dung-hills embrace *of late.*
- 6 For the punishment of the (sin,  
and of th') iniquity  
Of the daughter of my People,  
is greater *in degree*  
Then the punishment of the sin  
of Sodom, that's overthrow  
As in a moment, and no hand  
staid on her (falling down.)
- 7 Her Naz'rits were purer than snow,  
than milk they were whiter:  
Their bodies ruddier than rubies  
their † decking of Saphir.
- 8 Their visage blacker is than cole:  
not known in th' streets of some, *† Polish-*  
*ing.*  
I 3 Their

# The Lamentations of

Their withered skin cleaves to their bones  
like a stick it's become.

9 The slain with the sword, are better  
than those by hunger kill'd: (want  
† So For these flow out, struck through † with  
Hebr. of the fruits of the field.

10 The pittiful womens *own* hands  
sod their own children *dear*,  
They were their meat in the slaughter  
of my Peoples daughter.

11 The Lord accomplish'd his fury,  
his fierce wrath out he pour'd,  
He kindled fire in *Zion*, and  
her foundations devour'd.

12 The kings of the earth, and all the  
inhabitants below,

Would not have believed that the  
adversary, *or foe* ;

And that the *cruel* enemy,  
should (*prevail over them*)

Have forcibly entred into,  
the gates of *Jerusalem*.

13 For the sins of her Prophets, and  
her Priests iniquities,  
That have shed the blood of the just  
in midd'ft of her *is this*.

† Heb. 14 They † mov'd as blind men in the streets  
*the same* they have polluted, *much*,  
Themselves with blood, so that men could  
not *once* their garments touch.

15 They

15 They cry'd unto them, depart ye,  
for it is polluted;

Depart ye, depart ye, touch not  
when away they had fled,  
And wandred : they said among  
the heathen *every where* ;

They shall no longer inhabit  
*nor sojourn with us here.*

16 The Lord's anger divided them,

hee'l them no more esteem,  
The Priests persons they did not † prize, † *favour*  
nor th' Elders highly deem.

17 As for us, our eyes as yet fail'd,  
for our vain help we have

Watch'd in watching, for a Nation  
(*which yet*) could us not save.

18 They hunt our steps that we cannot  
go in our streets *safely* ;

Our end is near, our days fulfil'd,  
for our end's come *quickly*.

19 Our persecutors swifter are  
than th' Eagles of Heaven,

They pursu'd and laid wait for us,  
on hills in desert then.

20 The breath of our nostrils is gone,  
*which refresh'd our spirits* ;

The annointed of † Jehovah,  
was taken in their pits.

Of whom we said, *and surely hop'd*,  
*that under his shadow* ;

*The Lamentations of*

Among the heathen we shall live,  
*which hope is vanish'd now.*

21 Rejoyce and be *exceeding* glad,

O daughter of *Edom* :

That dwellest in the land of *Uz*,

the cup also shall *come*,

*And* likewise pass through unto thee,

and thou drunken shalt be,

And make thy self naked, *because*  
of *thine iniquity*.

22. The punishment accomplish'd is  
of *thine iniquity*,

O *thou sad* daughter of *Zion*,

he will no more carry

Thee away to captivity ;

thy sins he will visit,

O daughter of *Edom*, he will

thy sins discover yet.

---

C H A P. V.

† *Heb.*  
*signifies*

*to re-*  
*member*

*or mind.*

O Lord, † mind what is come on us,  
think on and see our shame,

2 Our portion is turn'd to strangers

our houses aliens claim.

3 We are orphans, and fatherless,

our mothers as widows,

4 We drank our water for money,

our wood is sold to us.

5 Out

5 Our necks are under *grievous*  
and *fore* Persecution :

Whe labour and we have no rest  
*our state Lord think upon.*

6 We have *through want* given the hand  
to the *Egyptians,*

And to be satisf'd with bread  
to the *Affyrians.*

7 Our fathers sin'd and *they* are not,  
and their † sins born have we,

† *Iniqui-*

8 Servants rul'd or'e us : ther's none that *ties.*  
from their hand doth us free.

9 We gat our bread with the peril  
of our lives, *and no less,*

Because of the *devouring* sword  
of the *dry* wilderness.

10 Our skin was black like an oven,  
through sore famine *likewise.*

11 They ravish'd th' women in *Zion,*  
and maids in *Judah's* Cities.

12 Princes, *once powerful,* are now  
by their hand up hanged ;

The faces of our *grave* Elders  
were no whit honoured.

13 They took the *beautiful* young men  
to grind, *to make them food,*

And the children, *through their weakness*  
did fall under the wood.

14 The Elders have ceas'd from the gates, † *Mu-*  
the youths from their † playing,

*sick,*

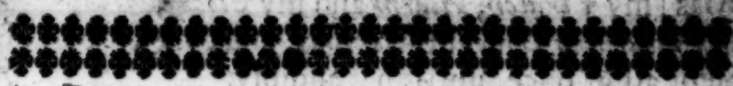
15 The



## The Lamentations of

- 15 The joy of our heart is now ceas'd,  
our dance turn'd to mourning.
- 16 The Crown is fallen from our heads,  
wo to us we did sin.
- 17 For this our heart is faint, for these  
things our eyes *now* are dim.
- 18 Because the mountain of Zion,  
which is *now* desolate :  
The *cunning* foxes upon it  
do *boldly* walk of late.
- 19 Thou O Lord for ever, remain'st  
*like to thee there is none,*  
Thy throne from generation  
to generation.
- 20 Wherefore dost thou forget us *Lord,*  
*and that* for evermore,  
And us forsake † for length of days,  
*this makes our suffering sore.*
- 21 Turn thou us unto thee, O Lord,  
and we shall be turned :  
Renew our days as *thou* of old  
*did'st, and hast promised.*
- 22 But thou, O Lord hast utterly,  
( *we fear* ) rejected us.  
Against us thou art very wroth,  
*yet justly thou deal'st thus.*

† So  
Heb. &  
in the  
Margin



A true CHRISTIANS  
**PILGRIMAGE,**  
 Or,  
**AFFLICTED-STATE:**

*Setting forth Pathetically and Mystically, a Saints  
 Night and Day, or Sorrow and Joy; Most of  
 it being A Vision seen in Affliction, and pro-  
 fitable for Edification and Consolation.*

---

*The flying Sun, the fading Shaddow,  
 The dismal Night, the welcom Morrow.*

**O** Glorious *Sun* that run'st with joy thy race!  
 And daily shew'st the world thy goodly face,  
 Shine forth upon my *Dyal* (tho but clay)  
 That I may rightly know the time of Day.  
 I thought it was scarce *Noon*, but now I see,  
 The *Shadows* of the *Evening* covering me.  
 Alas! where have I been, what have I done?  
 Had I my back all this while on the *Sun*?  
 Or did I sleep, or dream that all my year,  
 A *Summer* without *Winter* would appear?

Alas!

## A Christians Pilgrimage.

Alas! my † *Watch, Alarm* and my *Clock*,  
 My *mourning Dove*, my *Sentinel*, and *Cock*,  
 Slept all at once, until that audibly  
 One said, the *King* and all his *Train* past by.  
 Then startling out of *slumber* I look'd out,  
 And saw his whirling *Chariots* fly about.  
 Ah thought I then! I must lurk in the shade,  
 Until the Worlds *great light* doth Retrograde.  
 Where am I now? on what ground do I stand?  
 I cannot see my right, from my left hand.  
 Is this a *Hill*, or *Plain*? is't *Land*, or *Water*?  
 Oh! whither shall I step, or flee for shelter?  
 I am soon doted and quite at a *loss*,  
 Already turn'd into my first *Chaos*.  
 Is there no hope of *Light*? Oh I see none!  
 Where are the [a] *Pleiades* and *Orion*?  
 Are all God's sparkling [b] *Diamonds* divine  
 So clad with clouds that none of them do shine?  
 I see not one about this *Canopy*,  
 Sad soul how fast comes on thy *misery*!  
 But where art thou fair [c] *Moon*, wilt thou appear?  
 O [d] *hearb of Grace*, lo here, 'but ne'r the near.  
 Where is thy *light*, O help if ever now,  
 Ah I cannot! for the \* *earths* thick shadow  
 Hath interposed so between me, and thee,  
 I am eclips'd, look for no *light* from me.

† *Those six Words signifie the Conscience.* [a] *Angels.*  
 [b] *Scriptures.* [c] *Church.* [d] *True Christian.*  
 \* *which is the cause of the Moons Eclipse.*

What

*A Christians Pilgrimage.*

What art thou [e] now eclips'd? 'tis very strange  
In the first quarter, so soon after change:  
'Tis so, and worse, that I must run through darkness,  
And thou stay here in horror, fear and sadness.  
Oh woe is me, of hope I am bereft!  
Is there no other means of light yet left?  
Yes, I have in my hand my own [f] Candle:  
But where's the fire this Candle to kindle?  
Help now O [g] Heart, afford me but a Spark,  
Lo here's a [h] Coal to light thee in the dark.  
O thou my [i] Torch, if thou take fire there's yet,  
Some little hope, but oh the [k] Wick is wet!  
Now blow my [l] Lips, this needful work help on,  
Ah! how the Candle wastes, my breath is gone!  
Hold, here 'tis lighted, but what shall we do?  
Is there no [m] Lanthorn to put it into?  
Yes, here is one, but all her sides are tore,  
Her virtue is, she gives her Light before.  
O give me that to choose, for I would fly  
To find the [n] King but very suddenly,  
A [o] blustering Wind did compass me about,  
That blew my Lanthorn down, and Candle out.  
O then I skreek'd and cry'd, my Breath my Breath!  
Is fled, is gone, is stop'd, by Death, by Death.

[e] The Moon is never Eclipsed but when she is at the full. [f] The Understanding. [g] The Soul. [h] Experience. [i] The same with Candle. [k] Affections. [l] Prayer. [m] Faith. [n] Christ. [o] Temptation.

Yet

*A Christians Pilgrimage.*

Yet in this fainting there is a Cordial,  
The joyful noise of the sweet [ p ] *Nightingale*.  
Dost thou desire or look to hear my voice?  
That lately didst in *unclean birds* rejoyce:  
Hast thou so soon forgot that even then,  
When I did lodge all night in thy *Garden*:  
How thou did'st take full level at my heart,  
And would'st not suffer me to sing my part:  
Though 'twas to thee, freely on the bare thorn,  
*Farewel* I flee, and here leave thee forlorn.  
This mortal stroke my heart hath broke, yeild, yeild  
For all these have but the *sun* will fulfill'd.  
Cheer up said [ q ] *one*, I heard but did not see,  
Behold the *twinkling stars* that comfort thee.  
O woe is me, those [ r ] *shews* upon the ground,  
Are spew'd-out *stars*, *Glow-worms*, or *wood* unsound,  
But lo there comes a [ s ] *flying fire* with speed  
Thee to direct in this thy greatest need.  
Alas! this fire doth shew the heavens are  
Inflam'd against me, bidding me prepare,  
To meet the *mighty*, that in fire doth come,  
Me thinks I hear already the *Bridgroom*.  
Is this his voice that is so terrible?  
Which makes my *bones* to shake and heart tremble:  
Is this he whom I did so oft desire?  
Can I abide the tryal of his fire?  
Me thinks it catches round about with hast,  
And all *dead sapless-trees* it doth quite wast.  
[ p ] *The holy Spirit*. [ q ] *The Devil*. [ r ] *Works*  
*done in rash zeal*. [ s ] *false revelation*.

It runs through [t] *thorns, briars, and dry stubble.*  
 Before this Tryer stand who is able?  
 If his refining-day prove such a one,  
 And Prisoners quake at this [u] *quarter-session:*  
 How dreadful will the great *Affliction* be then?  
 When this *Lambs* face, will fear the mightiest men  
 But now the fire is gone, whence is this [w] *smoke?*  
 That doth me *blinden, stifle* and near *choke.*  
 This *damp* proceeds not from the fire or sun,  
 'Tis *earthly, hellish*, ah I am undone!  
 What *grim* and *gastly* creatures do I see?  
 ( So fill'd with fury ) coming towards me,  
 Are not these *evil-angels* sent to *kill*?  
 O heaven save me from their *rage* and *will.*  
 Me thinks I spie their *Captain* in a *chain*  
 And one drawing these [x] *fierce black-bears* again.  
 Then thought I sure, the worst is *past* and *gone,*  
 But whil'st I thought [y] *another sort* came on,  
 With such *fierceness*, that fill'd my heart with *fear,*  
 These fastned on my *flesh*, and *flesh* did *tear.*  
 But some friend rated *them*, and rescu'd *me,*  
 Then I resolv'd ( but knew not where ) to *flee.*  
 But [z] *one* caught hold on *me* and bound *me* fast,  
 And said, I was a *Rebel* and *Out-cast.*  
*Out-cast* said I, yea, answered *another,*  
 A *traitor* both by *Father* and by *Mother.*  
 Take *all* I have, ( I pray ) and me enlarge,  
 O no they *all* cannot, answer thy charge.  
 [t] *Fruitless and barren Professors.* [u] *Day of trial*  
*and persecution.* [w] *Black and melancholy thoughts.*  
 [x] *Evil-spirits.* [y] *Sins.* [z] *The Law.* Thy



*A Christians Pilgrimage.*

Thy *State*, thy *Liberty*, thy *life* and *Blood*,  
Must make thy *Treason*, and thy *Murther* good :  
When that is done a *Debtor* thou must be,  
Unto *JUSTICE* to all *Eternitie*.

With this my *soul* did melt away with *Grief*,  
Concluding now I was past all *Relief*.

The † *Scrich-owl* cryd and flutterd with her wings,  
I did bethink me then sure this *Bird* brings  
News of approaching *Death*, but what was next?  
*Uses of woe*, I drew from every *Text*.

And hereupon the great † *Leviathan*,  
Was ready to swallow me up *Poor Man*!

But sudainly a great [a] *Commander* spake,  
With such *Authority*, that made all quake;

Saying upon this *Prisoner* lay no hand,  
But on his former *Baile* let him still stand :

Till his *Lord* Come, and *Advocate* be heard,  
For he pretends to be of the *Kings Guard*.

Thus being left *forlorne* forsak'd of all [b]  
I fell asleep, but ere long one did call,

And said, *Sad Soul*, Is there no hope of *Morning*?  
That thou maist have some joy after thy *mourning*.

Oh who is there that of a *Morning* speaks!

By naming this far friend my heart he breaks.

I was now cast into a slumbring sleep?

And dream'd or fancied that I did not keep

My [e] *Mate*, tho she *Nakedly* fled and cri'd :

I thought from foe, but friend he proved when try'd.

† *Horror of Death*, † *Death* [a] *God himself* [b]

*Preacher* [c] *Soul* [d] *Christians*, [e] *The Soul*.

The

Then looking round about I Suddainlie  
Spy'd many *Mourners*, mourning about me  
No sooner were these sadfull sights departed ;  
But a *third*, and more terrible me startled :  
In *flaming flashing fire* like *Clouds* in shew,  
Was I *my selfe* and many friends I knew :  
But we felt not the fury of the *fire*,  
Nor out of it to fly, did we desire ,  
All in their hands had Bottoms of Black thread,  
Which through the flames we wound with mighty  
(speed:)

And strove in love, which of us should wind fastest;  
But I first wound my Bottom though 'twas biggest.  
Now being wakned in this *apprehension*,  
And quickned with this *word of Inquisition* :  
I did forget and over-lep my *Sorrow* ,  
To *snatch* at the least hope of a good *Morrow*;  
Hast thou no *Art* (*my Soul*) to know the morning?  
Or you my *Senses* to discerne day dawning?  
Come all I Pray, lets put our skill together,  
And see what *we* clearly by *signs* can gather.  
*Hea.* I hear the *Cocks* crow faster, nay other *Birds*,  
*Birds* chirp and chatter of diff'ring feathers,  
The *Honse* doves mourn some *workmen* do appear,  
Some *watch-men* too, cry, Rise, the day is near :  
But hast thou heard the *Waits*, the *Clocks* & *Chimes* ?  
No, these do tune according to the times.  
*Sm.* The cold of night hath tane my smell away,  
Yet here's a filthy Scent a signe of day :

*Ta.* The food I eat for want of heat retreats,  
 And I relish but little, the best meats,  
 A strife there is in me, all is not right,  
 Like to the skirmish between day and night.  
*Feel.* I feel within, a greater cold and chilness,  
 And yet without, me thinks a greater darkness:  
*These are passages of Aurora's hasting,*  
*But thou chief iense, my sight, what hopes of morning?*  
*Se.* I see those [e] beasts of prey, which did last night;  
 By their sculking and howling us affright.  
 Running into their holes as if they saw  
 Some great hunter, of whom they stood in awe.  
 I likewise see the [f] morning star appear,  
 The eastern clouds divide, day breaks out clear,  
 The curtains are open'd, the [g] Chamberlain,  
 Saith, that the King is rising up again.  
 Rowse now my heart, my spirit stir up too,  
 This is thy day, now is thy work to do.  
 Consider thou, how soon a day is lost,  
 And when once lost, how much that day will cost;  
 Let last nights sad experiences still be,  
 Daily remembrancers to quicken thee.  
 Arise, get thee into the Kings Pallace,  
 Prevent the going forth of his good Grace.  
*S.* Come thou my Flesh and bear me company,  
 And let us try whether we can get nigh.

[e] Outward signs of the natural Morning. [f] Metaphorical signs of the Saints joy, and spiritual Morning. [g] The Angel of the Lord.

B. Alas poor soul! I shall but hinder thee,  
Wait not my limping, but take wing and flee;  
The King cares only for thee, not for me;  
And none of all his Courtiers fleshly be.

S. What though *he* and *they* all were now unclad,  
Yet he and most of them once bodies had:  
And still he hath a garment of that piece,  
For succour to his flock he wears their fleece.

B. Is the King then to us so near a kin?

S. Yea, and in all things like to us but sin.

B. But is he humble to behold the poor?

S. O yes, the meanest that comes to his door.

B. And is he mild, and in his carriage kind?

S. Yea sure to all, none otherwise him find.

B. And will he own his poor kindred likewise?

S. Yes the vilest, and none of them despise.

B. But is he bountiful like to a King?

S. Yes he gives all, keeps for himself nothing.

B. Doth he not them upbraid that come often?

S. O no; of all, such are the welcom'st men.

B. Is there no bar, nor lock upon his Gate?

S. No it stands open morning, noon and late.

B. Do none that come to him return empty?

S. Not one poor beggar, naked, or needy.

B. How can his treasure last that is so free?

S. A Sea he is, that never doth grow dry.

A living Spring, and ever-running Bath,  
That always flows, and yet fresh waters hath.

B. O thou hast said enough lets now go see,  
What welcome we have with his Majesty;

S. *Know thou the bolder we unto him come,  
If in his time, and way, the more welcome.*

B. *What sort of Servants and Courtiers hath he?*

S. *All like himself though in a lesse degree.*

B. *But must we not unto them first apply?*

S. *No, no, that derogates from his Glory.*

B. *But who have we that to him will us bring?*

S. *Two \* Beams of light that from himself do spring.*

B. *Are they at hand ready for this service?*

S. *Yea always waiting on this their office.*

B. *But let me know I pray thee, what's their fee?*

S. *Know thou O flesh, they do their service free.*

B. *But where shall we find them? S. Lo here they be  
Now entring in, come quickly follow me.*

*Behold his mighty Majesty with fear!*

B. *He makes me tremble, I cannot come near.*

S. *Be still and silent, hear his Excellency.*

Chr. *Ho come to me all you that are thirsty,*

*All heavy laden, weary, faint and weak;*

*To blind, lame, sick, wounded and bruis'd, I speak,*

*To such as sit in shadow of darkness,*

*To those that are in any sore distress,*

*To the outcast, and him that's lost I cry,*

*To lawlesse men, and prisoners, left to die;*

*All such as fear unto me to come near.*

*I do invite them, boldly to appear.*

Ma. *My Creator, my Liege and Lord, behold,*

*A Creature of thine own that maketh bold*

*To fall down at the feet of thy Mercy,  
I need not tell thou knowst my misery.*

*C. What Creature art thou, let me know thy name?*

*M. Thou knowst, O Lord, to tell I blush for shame.*

*C. Why dost conceal thy Name, is it so bad?*

*M. Lord not my Name for this from thee I had.*

*C. Art thou ashamed of that thou hadst from me?*

*M. No, tis not thine, but mine shames me and thee.*

*C. I see thou art my Creature Man, Come in,*

*M. Ah Lord no man! unless a man of sin.*

*C. Poor wretch thou wast not made sin, but I was,  
And of us two, which was in the worst case?*

*M. I Lord, full of all sin but thou had'st none.*

*C. I had sins of Millions, thou but of one.*

*M. But my sins were mine own, so were not thine.*

*C. Yet thine and theirs were really made mine,  
Thou the Debtor, I Pay-master of all,  
Surety I was, but became Principal.*

*M. O Lord there's nothing makes me more afraid,  
Then that my Debt should yet remain unpaid.*

*C. I paid at once, and that in currant Coine  
The full that was demanded of all mine;*

*M. Yea Lord for thine, but that's my greatest doubt,  
Lest I should be from thee and thine shut out.*

*C. Poor doubting Soul what makes thee fear tell me,  
Have any spoke or dealt unkind with thee?*

*M. Ah my good King that makes me now be here!  
Before thy Bar a Prisoner I appear.*

*C. I knew by thy sad-looks all was not well,  
But let me hear what ill hath thee befall.*



M. *Lately my Lord, I watch'd thy coming by,  
Thinking (poor Beggar) in thy way to lye,  
But I vile wretch did slumber till at last,  
One brought sad news; and said, the King was past,  
Oh how was I bereft of comfort then,  
Yet hope I had, I might see thee agen.*

C. *As I past by I saw thee in slumber,  
And knew thee then to be of my number:  
I thought on thee, tho to thee did not speak,  
I saw thee willing, tho thy flesh was weak.*

B. *O Lord I am both weak and wicked too,  
Much hindrance to my Soul I daily do.* (thine.

C. *Soul who is that which speaks? A Friend of  
S. Oh my dear Lord! it is that flesh of mine.*

C. *Speak on O flesh, if thou hast more to say,*

B. *Pardon my boldness my good King, I pray,  
I hither came attending on my Soul,*

*Wilt thou Lord look on me, so frail and fowl?*

*My Liege I thought thou didst all flesh disdain,  
And flesh and blood should never with thee raign.*

C. *Hast thou forgot O flesh, how I did take  
Thy likeness on me, for thee and Soul sake,*

*And how I did in that flesh sin condemn,  
If I hate flesh I must my self contemn;  
I still have flesh yet without weakneses.*

*And as I raign so shall the flesh I blesse,  
But thou O Soul go on shew me thy state,  
And how it further far'd with thee of late,  
What was the issue of that sleepy day?*

S. *Wakeful and moeful all the night I lay,*

*A Christians Pilgrimage.*

So skar'd with fears, so set about with Foes  
Tenth of my trouble, I cannot disclose :  
But that I count the worst of all the rest,  
I stand under thine Officers Arrest.

K. No Officers of mine durst lay a hand  
Upon thee without, my special Command,

C. 'Tis true in some cases I grant Warrants,  
To apprehend my own household Servants,

S. I greatly fear their Warrant was from thee,  
And once concerned, but now concerns not me.

K. I will that those my Officers appear,  
For patiently this matter I will hear.

Offic. Lord we appear what is thy pleasure now ?

K. My pleasure is forthwith the truth to know.  
Wherefore and by what Power you Arrest ?

These my Subjects whom i'le not have oppress.

Offic. My Lord we do our duty and no more,  
My brother Conscience who lives at next door,  
Can thee inform throughly the truth of all,  
Thou wilt see cause of this at their Tryal.

K. Conscience, what sayst ? by what Authority,  
Were these Prisoners last night attach'd by thee ?

Con. My Liege it was by vertue of thy Law,  
Which these do break without regard or awe.

K. What are those laws they brake, what are their facts ?

C. Treason, Rebellion, Murther, and such Acts.

K. These are great crimes, but I will fairly try  
Before I judge whether they are guilty,  
Justice; come call a Jury with all speed,  
Prepare a Bill and Plead if there be need.

*A Christians Pilgrimage.*

*Just.* My lord, we had no time to summon many,  
 Yet here will be I hope an able Jury,  
*Gods Wrath, Laws curse, Self-Righteousness, appear*  
*And Precious Time, lo we all four are here,*  
*Hypocrites Censures, and Saints suspicion,*  
*Carnal compliance, and self Confession,*  
*Worldly Wisdom, impos'd Tradition,*  
*The fear of Hell and Reprobation.*

*K.* Prisoners have you against these exception ?

*O yes my Lord against them every one.*

*Just.* My Lord these Prisoners object without cause,  
 Against this Jury all friends to the Laws.

*K.* Call then another Jury indifferent  
*I see these are against the Prisoners bent.*

*J.* My Lord here are none but such as be kinde,  
*And Rebels friends they ne're the Bill will find.*

*K.* Call thou their names, no matter unto thee,  
*Gods Love, free Grace, Kings blood, tender mercy,*  
*Christ Prayers, and his Promises come near,*  
*And Justified Saints, we all appear,*  
*Gods long suffering, and Act of Oblivion,*  
*The Book of Life, Good will, Election.*

*J.* Here is a full Jury, *K.* Yea and a fit,

*K.* Prisoners what say you now ? *P.* Lord we submit

*J.* Worthy Jurors here you are call'd to try,  
 Matters of fact between his Majesty

And the Prisoners, which you in charge shall have,

*P.* O good my Lord an Advocate we crave,

*K.* No Council can be granted in such case,

Yet I (your Judge) will be in Councils place.

Mart.

Mart. Soul hold up thy hand, flesh hold thou up thine,  
You two are here Indicted at this time,  
For that you had not both before your eyes  
The fear of God, but did this God despise,  
And by the Devils most strong Instigation,  
Rebell'd against your King from your Creation:  
And ever since your Treason, Theft, and Murther,  
Have been both hatch'd and done in every corner  
You said Tush, ther's to us no God nor King,  
Wee'l not worship nor own any such thing,  
We do not fear his Name, nor prize his Day,  
His bands lets break and cast his Cords away,  
You disobey your Parents and all Power,  
You still do steal, and grievously devour;  
Guilty of other foul wickednesses  
As Adultry, Perjury, Covetousness,  
You lawless live a Statute of Rebellion  
Long since is gone forth for your Execution.

Mart. Guilty, or not guilty Soul what sayst thou  
S. What answer for to make I do not know:  
Guilty my Lord, too guilty I have been  
I neither can nor will deny my sin:  
My first Parents were Rebels, and Traytors,  
Yea all my kindred grievous offenders  
I and my flesh, also were so accurst:  
That we against our King did both our worst.  
Millions of times, our lives we forfeited,  
Ten thousand Deaths we both have Merited,  
No Trayterous villains, could do more, or worse,  
No Rebels have deserved a sorer curse,

Against

Against our King and fellow Subjects we  
 Have Acted Evil, in the highest degree;  
 We guilty are of this whole Indictment,  
 But what if Lord, since then we did repent?  
 And came in at thy gracious Proclamation  
 To take hold on thy free Act of Oblivion;  
 We are charged with Faults since our Creation,  
 (Known to thee Lord) since then was our Redemption:  
 Since was the Coronation, of our King,  
 Who Pardon gave for every former thing:  
 The Law it self which prosecutes strictly,  
 Did in its Reign admit a Jubilee  
 In which Bondsmen, and Prisoners freedom had,  
 Never more question'd, tho never so bad.

Mar. What sayst thou flesh, guilty or not guilty,  
 F. Not guilty now of what is charg'd on me.

T. By whom will you be try'd, whether you guilty be,  
 By our good Judge and this righteous Jury,

Mar. Faithful Jurors behold the Prisoners,  
 Which are Indicted for being Traitors,  
 Rebels, and Murtherers in the highest degree,  
 You are to try whether they are guilty.

To that end hearken to your Evidence,  
 K. Observe also, the Prisoners, own defence,

J. If any Person or Persons now here,  
 Have any thing to say (let them appear.)  
 Against the Prisoners and they heard shall be,  
 For they both stand now on their Liberty.

Mar. Satan come forth, and prosecute quickly,

Sat. My Lord I am attending here ready;

My

K. *My Bills are drawn, my witnesses are here,*

*Mar. Cryer make way, and let them all come near.*

J. *My Lord shall these witnesses now be sworn?*

K. That Labour may be very well forborn,

For both the ~~Prisoners~~ do confess those *Facts*

But for discharge they plead my *Pardoning Acts.*

S. B. Oh good my Lord thy gracious *Acts alone,*

*(And nothing else)* do we now stand upon.

K. Justice search the *Records*, see whether they,

My *Pardon* did accept, and *Laws* obey;

J. My Liege I find the *Prisoners* names here down,

Both swearing to be *Loyal* to thy *Crown*;

K. And have they been since faithful unto me,

S. Yea our good *Lord* and faithful we will be.

*They have pretended to thee Loyalty,*

*But 'twas onely for fear least they should die*

*The worst of Traytors and Rebels will yield,*

*(Self love doth teach them) rather then be kill'd*

*But all is fained, nothing in true love,*

*Thou'lt find them faithless when thou dost them*

*(prove.*

S. O good my *Lord*, if we should go about,

To deal falsely, wouldst thou not find it out;

And what would that but aggravate our wo,

Hereby we should *our selves*, for e're undo.

K. Can any charge the *Prisoners* since the time

*They did come in, with any heinous crime?*

Sa. Yes my *Lord* I, can charge them with *Evils,*

Much worse then those, that did make us *Devils*;



Yea such offences too, that are far worse ;  
 Then those that brought on man the deadly curse :  
 Nay I dare say that these have sinned more,  
 Then many that in Hell for sin now roar ;  
 Yea their behaviour is so false and base,  
 Their guiltiness doth stare them in the face ;  
 If I may not examine witnesses,  
 Ile undertake they shall themselves confesse.  
 That since that time they do pretend to be,  
 Thy faithful Subjects, they were false to thee.

K. Satan thou wast from the first time a Lier  
 The Envious one, the brethrens false Accuser,  
 Since thou didst fling thy self from Heaven, to Hell  
 Ill-will can not permit thee to speak well  
 Either of me to mine, or mine to me :

But wouldst us keep alwayes at Enmity  
 And having lost what thou didst once enjoy,  
 All others with thy self, thou wouldst destroy.

Sa. If I destroy'd my self 'twas by one sin  
 But these for years have walked, and wallow'd in,  
 Such wickednesses, that I never did ;

Though thou didst warn them oft, and oft forbid :  
 Yet they commit worse sins, 'gainst thee hourly  
 Although thou didst far more for them, then me.

K. Thou LUCIFER I know these, and know thee,  
 And how thou left'st thy State, and Dignity,  
 And ever since hast hated me, and mine,  
 Because I deal justly with thee and thine.

Sa. But suffer me to call my Witnesses.

K. That is needless, they will themselves confesse,

*S.* O yes my *Liege*, and *loving Lord*, we will:  
Not seek to *hide*, or *excuse* any ill.

At this thy *Bar* we will our selves *Arraign*

And to the *Sentence* of our *Severaign*

We will submit, with silence patiently:

Tho thou condemn us evermore to die.

*K.* He that confesseth and forsaketh sin,

*My promise is, that I will pardon him:*

*Come let me hear O soul, what thou'lt answer*

*Unto the charge of this thy Accuser.*

*S. B.* Lord we have fin'd, as *Satan* doth accuse,

And dayly his *Temptation* he renews:

By *which* and by the strength of the *old-man*

We captivated are, do what we can:

Yet as *Sarah* would send away *Hagar*,

So would I chase this *foe* for ever far;

But to me still it *sticks*, and in me *dwels*,

Some *Roome* it craves, yea sometimes it compels,

A *servant*, and a *slave*, that dayly rageth,

But never as a *King* peaceably Raigneth:

This *Thief* steals in, and out at every gate,

Though I the same do *disallow* and *hate*,

My thoughts also *gadd* and *go* often forth,

After the vanities of this base *Earth*.

Alas! my *eyes* my *ears*, *mouth*, *hands* and *feet*,

Sometimes do *follow sin*, sometimes it *meete*,

It would obtain acquaintance yet *again*,

But woings of that kinde I hope are *vain*;

And *Satan* would have me father his *Bratte*,

But I resolve never to yield to *that*:

*Flesh*

*Flesh* doth pretend it was my first husband,  
 And would have me still be at his Command:  
 But I like *him* better that set me free,  
 Than *he* which sold me into miserie.  
 I separated was by *Kingly* force,  
 I keep a Coppy, of that through *Divorce*;  
 It is a constant trouble unto me,  
 When I this *Enemy* at all do see,  
 This *Canaanite* is in my eye a thorn  
 A dagger and a prick not eas'ly born.  
 When I would run from it and make a scape,  
 And also cry, yet it would commit rape;  
 I would fly to be free from this foes face,  
 But *LORD* I know but one priviledg'd-place.  
 It is thy Court O King, and the onely,  
 City of Refuge, to which I would fly.  
 Open the Gate, and grant me any place,  
 To be with thee under thy Saving-Grace.  
 My *Enemies* pursue me very fast,  
 My King on thee alone my self I cast:  
 For all my former sins I do repent,  
 My past-pleasure is now my punishment.  
*K.* Poor soul thy Complaint and Condition,  
 Gain's my Love, Mercy, and Compassion,  
 Since thou hast put thy life into my hand  
 Ple thee receive, and all thy foes withstand:  
 Abide with me, I will thee surely save;  
*S.* My Liege, my Lord, my Life, that's all I crave,  
 Here I will lie, here I will die with thee,  
 Lord shew pittie and have mercy on me.

*K.* Pitty

*A Christians Pilgrimage.*

47

*A.* Pity i'le shew, pardon i'le give to thee,  
For all the sins thou hast done against me :

*S.* But I have sin'd against thy Father too,  
And thy Spirit, for those what shall I do ?

*K.* Upon me was, upon me be thy score,  
And all thy debts, but see thou sin no more.

*S.* No more, O Lord, farewell all sin henceforth,  
Before I sin **L O R D**, take me from the Earth.

*K.* I'le keep thee Soul, i'le kill thy sin, and thou  
Shalt serve (and suffer for) me here below.

*S.* Lord I am willing but too weak I fear,  
Thy Cross to carry, and thy Yoke to bear :  
I shall gain strength if thou appoint daily,  
A portion of thy flesh and blood for me;

And if I may but bath me now and then,  
In the King's-bath I shall be well agen.

With thy Robe cloath me, & with thy Armour arm,  
Then shall I be Comely and free from harm.

Thy Servant, Schollar, Souldier, Martyr, Friend,  
To suffer for, and serve thee to the end.

*K.* All these and what things else thou want'st i'le give,  
From Sin, Satan, World, Wrath, i'le save; **BELIEVE**  
My Laws, Cause, Works, Worship, People, King-  
I will maintain, till I again do come : (dome,

Then shall all mine, as the stars shine for aye,  
Watch, pray alway, for this **REDEMPTI-**  
**(ON-DAY.**

**P I N I S.**